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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., February 14, 1924

NEW SERIES
VOLUME XXVI No. 7

The Ministerial Students at Union University, Jackson, Tenn., have had good success in the work of preaching on the streets.

The first legal execution by inhaling hydrocyanic gas was carried out last week in Nevada. The prisoner was a Chinese convicted of a tong murder.

The church at Clinton has gotten all indebtedness on its building put into one loan of \$35000 and is now settled down to a ten year pull to pay it off.

A Scotchman, who had operated a rum running fleet on the American Coast, committed suicide a few days ago. The rum runners had double crossed him and he decided to kill himself.

Brother W. P. Price paid us a short visit on his way to Alexandria, La., where he goes to supply for a while the Calvary Church from which Dr. A. J. Barton recently went to become Mission Secretary in Missouri.

The State Mission Secretaries in the territory of the Southern Baptist Convention will hold their annual conference this year at Havana, Cuba, being given free transportation from Jacksonville, Fla., and return. They have a fine program and the dates are February 17th and following.

We have the blessings of the gospel in our homes and our land. It is given us as a trust. May God help us to see our opportunity to make known his name in the earth, his saving health to all nations. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his compassion from him, how doth the love of God abide in him."

All will regret the killing of a man last week in Jackson who was one of a bootlegging gang, caught with the goods and well supplied with guns. But there seems no way of stopping this liquor business without the killing of some people like this who are a menace to the lives of brave officers of the law. Two men were captured; one escaped and two cars of liquor taken.

The program is made out for the State Sunday School and B. Y. P. U. Convention to be held in Jackson March 18-20. Mr. R. T. Strickland of Tunica is President and Mr. Goode Montgomery of Laurel is Secretary. The Chairmen of various committees in Jackson are T. M. Hederman, General Chairman; Judge Sidney Smith, Reception; J. H. Wells, Entertainment; N. T. Tull, Publicity; C. C. Smith, Automobiles; A. K. Godbold, Local Finance; Mrs. W. J. Buck, Music; W. T. Gober, Ushers.

On last Thursday morning the administration building of Clarke College at Newton was burned to the ground. Almost none of the furniture was saved. The fire is supposed to have originated in a defective flue. There was carried about \$7,000 in insurance. The executive committees of the trustees have been called together and they are already planning a better building. The work of the college will go right on as president H. T. McLaurin has made adequate arrangements for class work. It is fortunate that nobody was hurt.

Pine Grove in Jones County has called J. W. Fagan for half time. He has charge of the public school in Ellisville.

On the first of January the Ellisville Church went from half time to full time, doubling also the salary of Pastor Austin.

"Duty Done Means Victory Won." This is the slogan adopted by the Campaign Commission and it is a good one. We do not know who suggested it.

The Biblical Recorder reports that Brother Zeno Wall has undergone an operation for appendicitis and was for a while in critical condition but is now on the way to recovery. Many Mississippians will be glad to know of his return to health.

Pastor D. W. Hodges has resigned at Houston in order to engage in evangelistic work. He has done excellent work as pastor and has the good will and highest commendation of Hons. Rush Knox, G. D. Riley, Dr. J. Rice Williams, Dr. W. A. Hewitt, and others.

How is it possible for a Christian man or woman to sit amid the enjoyment of luxuries and not be moved by the cry of the world's need both of bread for the body and the bread of life for their souls. James says, "Ye have lived delicately on the earth, and taken your pleasure. Ye have nourished your hearts in a day of slaughter." Is it possible that the same war which brought starvation to other has increased the income of Americans? Is not what we have a trust from God to be dispensed according to his will when the world is in need?

It is said that millions of people in Germany are facing hunger and many of them starvation. There are hundreds of thousands in England out of work. In other lands there is still want that stalks in the path of the late war. Our own land is blessed above any other. Do you remember the words of those lepers in Israel who found the camp full of provision: "We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore, come, that we may go and tell the kings household."

Did some pastors fail to observe the week of prayer in their churches, because they were afraid there would be very few to attend? Are we really afraid to know how few of our people pray, or believe enough in prayer to come to the church for that purpose? Can't we stand the shock, or are we afraid the world will find out how few people are really praying? Might it not be well to find out the truth about this matter? And then there is another truth which, it may be, we haven't learned and need to learn. This is that it is not by might, nor by power, but by the Spirit of God. That is our strength is not in large numbers but in the presence of God. Remember the story of Gideon; and better than remembering it, believe it and take it to heart. "And the Lord looked upon him, and said, Go in this thy might." Preachers who are fond of quoting to other folks the scripture, "Where two or three are gathered together in my name, there am I in the midst of them", need themselves to take it to heart. The week of prayer was not observed where the pastor's faith was weak.

Pastor L. I. Thompson was well pounded on his coming to Florence but he bears no sores or grudges.

Brother N. J. Owen said to be over 60 years of age was ordained as a minister at Blue Mountain last week.

The twenty fifth anniversary of Dr. Mullin's presidency of the Louisville Seminary will be fittingly celebrated at Commencement in May.

The Tchula Church is said to have received a \$1000 contribution on their church building recently from the Turner-Farber-Love Lumber Company.

The statement is going the rounds that of 93,000 Baptist College students in the South, 60,000 do not regularly attend church. We should like to know how these figures are obtained before we swallow them.

You can get a translation of the Four Gospels by Mrs. Helen Barrett Montgomery at cost, twenty-five cents, if you write to the American Baptist Publication Society at Philadelphia, Penn., and promise to read it.

The Sunday School lesson exposition by Dr. Venable has suffered some irregularity in appearing, due first to its being overlooked in the mails, and then to the mistake of the makeup man. We hope this will not be repeated.

Dr. Charles Levemore of Brooklyn is announced as the winner of the Bok Peace Prize. He was a long time associate of President Wilson, though a Republican in politics. He has been a student of politics and is an author of books on history.

An offer, by someone who refuses to give his name, is made to give \$2,000,000 to build a Methodist Hospital in Cleveland, Ohio, provided an additional million dollars is raised for the same purpose within a year. In case the Methodists do not make good on the offer, the same proposition will be made to some other denomination.

Dr. W. B. Riley declined the editorship of the paper designed to be the organ of the Baptist Bible Union of America, and has now begun the publication of a monthly sixteen page paper as his personal organ and the means of amplifying the ministry of the First Church of Minneapolis of which he is pastor. The name of it is the Baptist Beacon, the first issue of which appeared in January.

Like ourselves, Northern Baptists are trying to think through anew and work out the problems of co-operation among all the states composing their convention. The Baptist of last week had an article by Dr. F. A. Agar on "Can the autonomy of the State Convention be maintained in harmony with general co-operation?" And another by C. M. Dinsmore on "Can Executive Secretaries of State Conventions be trusted to play the General Co-operation Game on the Square?" More and more we are impressed that in kingdom work we do not need politics and politicians.

WHAT ABOUT IT? A Friendly Tilt Between Two Baptist Pastors

Lyons: "What do you think of our denominational machinery, Doctor Cary?"

Cary: "I think it needs readjustment. But discussion of that matter is useless, because Southern Baptists will never make the change." "I could suggest a plan, but it would be rather ideal and would probably not be considered practical."

Lyons: "What is your ideal. Even though we may not reach it? The consideration of it may help to clear the atmosphere."

Cary: "All right. First then imagine that we have no Baptist organizations of any kind in the South, except our local churches in the different states. Now imagine these local churches coming together to plan for co-operative work in the South, and in the other countries of the world. These churches, thus meeting, would draw up plans, first to build up the cause in the south and in the world along the lines, let us say, of 'Missions, Education and Social Service'. Next we would have these same local churches coming together in their respective states to organize their state conventions."

Lyons: "Why not first have the churches to organize their state conventions and then let these state conventions come together and organize the Southern Baptist Convention?"

Cary: "No sir; the state conventions did not originally organize our Southern Convention. It was the local churches that came together to form the Southern Convention. But I did not finish. These local churches would organize their state conventions not as independent organizations as regards the southern conventions, but as organizations for carrying out the plans of the southern convention. Much of our present confusion results from having two general organizations of our churches—state and southern—both claiming to be independent of the other. (They forget that they are children of the same mother—the churches.)"

Lyons: "I'll admit that our present denominational machinery is not ideal, but it is the best arrangement we can have."

Cary: "I am not sure about that. The present plan leaves our Southern Baptist Convention—in a sense—without any territory of its own, and therefore handicapped."

Lyons: "Let the state conventions look after their own state work, and the southern convention after its southwide work."

Cary: "But the southern convention—I mean the Southern Baptist Convention—can not deal directly with its own constituency, the churches. It must wait largely upon officers of the state organizations to present their interests to the churches and to collect their revenues. These officers—splendid men though they are—are not appointed by the southern convention, nor can they feel quite the same responsibility to the southern convention as they feel to their own state convention, nor do they make report to the southern convention."

Lyons: "But the southern convention initiates and directs its own home and foreign work without interference from any state convention. In fact these state organizations relieve the southern convention of the burden of campaigning for their mission funds and of raising them. Why isn't that a help to the southern convention rather than a hindrance?"

Cary: "The bottom trouble is that the 'state's rights' idea holds too large a place in the thought of our people and in our programs. Let us suppose, for example, that a certain state convention decides that it will raise next year a certain sum for foreign missions—and it decides on that figure before the southern convention meets and acts."

Lyons: "Has not the state the right to decide what it will give to foreign missions?"

Cary: "Not any more right than the Southern Baptist Convention has to decide how much that state should give for foreign missions."

Lyons: "Where does the southern convention get that right?"

Cary: "Where does the state convention get its right to decide how much the local churches of the state must or should give for foreign missions?"

Lyons: "The state convention does not say how much any individual church should give. It simply names the figure for the churches of the state as a whole."

Cary: "What right has the state convention to do that? The fact is that both conventions—state and southern—have equal rights as to naming, or suggesting figures to the churches."

"But let us get back to my supposed case,—that of a state convention naming a sum for the churches of the state to raise for foreign missions, and it does this before these same churches, through their southern convention, has had the chance to consider the needs of foreign missions and to determine upon the total amount needed. Is such action fair to the churches that are to give the money?"

Lyons: "Would you have the southern convention decide what the different states should give?"

Cary: "Yes."

Lyons: "Would not that be one convention dictating to another convention?"

Cary: "No, it would be the churches dictating to the same churches,—that is, dictating to themselves. Right there, I think, is the crux of the whole situation. It would be the churches in a state naming (through its own southern convention) to those same churches, that is, to themselves, the amount that they themselves ought to raise."

Lyons: "Do you mean that our southern convention ought to tell the states what they ought to give for outside objects?"

Cary: "I do not think all the states are in a mood to permit it, but I consider that really the only logical plan would be to organize the Southern Baptist Convention for directing all our general denominational work outside of the work of the local church."

Lyons: "Do you mean some big central organization dictating to the entire denomination and to the churches everywhere?"

Cary: "No, not dictating to the churches. It would be the churches themselves banding together and conducting through their general convention, their own work in their own way, in their own territory."

Lyons: "What about our state convention in such a plan?"

Cary: "They, with their state machineries, would be chiefly sub organizations of the southern convention."

Lyons: "Do you mean that the southern convention would lay out the work for the different states?"

Cary: "In a general way, yes, and yet leaving to each state the initiation and direction of its state work within certain limits."

Lyons: "What are those limits?"

Cary: "The southern convention would define them."

Lyons: "You may write it in your book that southern Baptists will never tie themselves to any such adventures, for it would mean an outside organization coming into a state and telling that state how to run its work."

Cary: "No, it would not be an outside organization. We seem unable to think except in terms of the state. It would be the churches acting through their southern convention, and laying out plans for all their denominational work,—state, southwide and world wide. These same churches next through their state organizations also would carry on special state work, within the general lines laid out by the southern convention."

Lyons: "What about our state denominational colleges, hospitals and orphanages? Would your general convention control them?"

Cary: "The direction of them would be left largely to the state conventions but would also

be in accord with certain general lines laid down by the S. B. C. These institutions would hold official and vital relations, in co-operative fashion, with the southern convention, and each one would, in a sense, be a small wheel in the larger convention wheel. That would, I think, be the ideal plan."

Lyons: "It will never be."

Cary: "Southern Baptists must plan their educational, benevolent and mission work in the different states from the south-wide point of view. Our trouble now is too much isolation, and some friction,—ever increasing. Now we have fifteen or more states tempted to drive ahead all too much independent of one another."

Lyons: "Why man, where was there ever more beautiful co-operation than was exhibited between the states during our 75 Million Drive? and behold now the rallying of the southern Baptist hosts to the movement for raising this year the remainder of our \$75,000,000. There you have perfect convention co-operation under our present plan of organization."

Cary: "But stop; in the first year of the 75 million movement we acted substantially on the very plan which I am now suggesting. The 'states rights' contention subsided and the southern Baptist Convention took charge largely of the entire field. We knew that only in such fashion could we succeed, but gradually the 'state rights' interests came upon the stage of the movement and confusion commenced. The \$27,000,000 will not be raised unless the denomination—that is the churches acting through their southwide organization,—take charge of the field as a whole, lay out the work, and promptly send back to these churches the plans and information as to how they may best reach their own goal. And this is, to a certain extent the very plan outlined above. If we raised the \$75,000,000 in pledges only by organizing on the southwide, southern convention basis, and if we can succeed in our present aim for \$27,000,000, only by this same method and if the injection of the 'states rights' issue into such a movement would cause confusion, why then would it not be wise to organize permanently from the southwide point of view? In such large movements we are always in danger from the 'state's rights' quarter. Such a challenge as this \$27,000,000 program welds us together on the southern convention basis at the start, but each state has its own center of gravity that tends to loosen it from its place as the movement proceeds. If we were organized on the larger basis such disintegration would be impossible."

Lyons: "What about our state officials in your suggested plan,—our state secretaries and other such officials?"

Cary: "They are our chief factors, today, in kingdom building, and in such a new arrangement as we are discussing, I believe that the southern convention would of course lay hold of them for their own officials. They would then be working together as southwide officials in their respective states but responsible to the general convention. In other words all our officials, and all our churches and all of us individuals would be united in one great southern organization for doing our own work,—state, southwide and world wide."

Lyons: "We may not have many more southwide financial campaigns in the south and therefore, we may not need such a permanent general organization."

Cary: "I tell you, Lyons, the supreme task before southern Baptists is their world work, and we are actually going backwards in that regard. Our state interests are monumentally important, but they are in danger of climbing upon the center of the stage in the world drama which southern Baptists as one people are now being called on to play, and are not playing. Our people ought to clear the track that they may first organize for their larger world mission, and then fit every other smaller wheel and cog into its proper relation to that mission. Now we are a people with state organizations that are loosely

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—Eldridge B. Hatcher.

ABOUT THE NEGRO THEOLOGICAL SEMINARY

O. L. Hailey, Sec.

AT WORK

The Building is now in course of construction. We are putting up the first unit, to cost \$50,000.00. It will be ready to open the school in the fall. We hope to be able to report to the Southern Baptist Convention, the first building ready for use, and all paid for. We decided at the beginning that we would not go in debt. So we have invested the funds as we received them, so as to draw interest. These are invested in gilt edge securities that can be cashed on notice. Thus we have provided a large part of the expense of the office. I think that the service of the Commission will be heartily approved, as to its course.

ORGANIZATION

We have provided for two Boards, chartered under a special act of the legislature of Tennessee. One is for the purpose of holding the property, so that it shall always be kept safely for the two conventions, and can never be used for any other purpose than for a theological seminary for colored preachers.

The holding board, will, for a nominal sum, lease the property to the other board, which is the governing board. This board is to organize, promote and conduct the seminary, under the direction of the Joint-Commission composed of members from the Southern Baptist Convention and from the National Baptist Convention, U. S. A.

The holding board is composed of twelve members, eight of whom must be from the Southern Baptist Convention. The governing board is to be composed of thirty-six members, twelve of whom are to be from the Southern Baptist Convention. And the Secretary of the Governing Board is to be a member of the Southern Baptist Convention. We will thus be in closest conference and co-operation with the Negro brethren. All these plans have been laid in the fullest conference with our Negro brethren. And every vote the Joint-Commission has been a unanimous vote.

MAINTENANCE

While our Negro brethren assume the responsibility of conducting the seminary, and propose to do their part in financing it, they believe, as does your commission, that we will have to lend them help for some time, and ought to do so. For that reason, we asked the Southern Baptists Convention to vote that we should continue to make regular annual contributions to the seminary. There will be the faculty to be supported, and the students will need assistance, and the expenses of running the school will have to be provided till such time as an adequate endowment shall be provided. Other buildings must also be erected.

FUNCTIONING IN TWO CONVENTIONS

It will be necessary for us to bear in mind that our Negro people have a convention that is nation wide. Hence a part of their territory is occupied by the Southern Baptist Convention, and part by the Northern Baptist Convention. This will require that we shall conduct our work in full recognition of this fact. In our undertaking to "correlate" our work, it will require particular consideration of the seminary interests.

Florida Baptists propose to double the subscription list of their paper this year. Nothing in the kingdom is going fast or far until the people read the denominational paper.

The Chamber of Commerce of Florence, Alabama refuses to furnish conveniences for Sunday visitors to Muscle Shoals.

CHRISTIAN TRAINING IN STATE SCHOOLS

The communication of the State Secretary in last week's Record on this subject was read with great interest. The matter of supplying religious training for our boys and girls in state schools has been occupying our attention for some time. The Secretary's advice is that Baptist boys and girls attend denominational schools. This is good advice, but fails to touch the other problem. Two of the presidents and a number of teachers in our Baptist schools received their training in state schools. If such conditions continue in the future it is very necessary these future presidents and teachers shall have Christian training. The Secretary declares the action of the trustees for state schools in not permitting the Convention Board to place an instructor in state institutions was not unexpected, and seems to think they did right. I think so myself. To have allowed Baptists to add to the faculties of these schools, would mean the same privilege to other denominations, and these trustees could not tell where the end might be. It was not only a mixture of church and state, but might have been a Duke's mixture in the end. In my own mind I fail to see why we should adopt a policy, other than the one we have had towards the state agricultural high schools. It has been the enthusiastic policy of the State Board to provide religious privileges and instruction for the young people in these institutions. This has been well done, and there has been no conflict whatever. This work had always been done through the local church. The Board has strengthened the local church that it might provide for the religious needs of these pupils. The conditions are the same as with our higher institutions, except there are a much larger number of students, and the training might have to be of a more advanced character. It is distinctly the work of the local church to provide such training as may be necessary for these students. If in so doing this church feels the need of one, two or half a dozen trained workers, and calls on the Board to help provide these, then the claims of their work can be considered by the Board as it considers any other of its work. This will be in exact accord with our mission work. Just how this work is to be done is a matter the local pastor with such advice as he might get the State Secretary, and other religious workers. It is simply enlarging the work these churches have always been trying to do.

Very truly,

Shuqualak, Miss.

E. T. Mobberly.

THE FUTURE OF THE RELIEF AND ANNUITY BOARD

By William Lunsford, D. D.,
Corresponding Secretary.

The Southern Baptist Convention has thousands of Baptist preachers, active and industrious in their tasks as pastors, editors, teachers, secretaries, or what not, and nearly every one more or less anxious with regard to the future; many of them actually suffer with every reminder of the inevitable day of retirement. There is no misfortune so to be dreaded by the preacher as that of dependence in old age.

Now, the object of our Board was to make such provision for its preachers as would relieve them of undue apprehension with regard to the future. It has truly made a good step in this direction, but has actually only made a beginning.

There are two things that are almost constantly in my mind, as Secretary of the Board. The first is what our Board can do to bring aid and comfort to our already large and evergrowing list of beneficiaries. My heart is anxious and heavy when I contemplate what share the Board is to have in the campaign of 1925. The Board, in December, sent to each one of its beneficiaries a Christmas check for every cent that it felt able to spare, and a Christmas letter appropriate to the season. To this token of affectionate remem-

brance the Board received hundreds of letters of appreciation. Some of them were teeming with nothing but words of joy and appreciation, while others contained statements of privations that would make an angel weep.

One dear old brother wrote that he had been tramping around, around, up to that time, in an old pair of shoes, so worn and leaky that he dreaded to set foot outside of his door, and did not know which way to turn for a new pair, but when his Christmas check came, he wrote us: "I went at once to a store and purchased myself a pair of new, warm shoes, with which to face the winter."

Another wrote that he had been actually shivering for lack of covering when he retired at night, but that his Christmas check enabled him to purchase a new blanket, and thereby make his old and enfeebled body comfortable when he retired for his night's rest.

These two instances show, the desperate straits and needs of some of our old country preachers. Such dire extremity is not the rule among them however, and yet, all are in great need.

Second, I am also thinking of what happened in Atlanta in 1919 when certain interests fostered by the Convention were so insistent in their pressure for larger allocations that the Executive Committee of the Convention was prevailed upon to cut our grant of five millions half in two and give us an allocation of only two and a half millions in the 75 Million Campaign. The committee did this, however, with the distinct understanding that our Board should have its chance at the remaining two and a half millions, at the close of the five year period, and that provision was to be made for the same to be raised in the following two years. When our Board considered this provision for the future, while we were greatly disappointed, we decided to make no protest. Agreements made in the secular world must be strictly complied with. All men understand that and must govern themselves accordingly. Is an agreement any less binding because made in the religious world,—? Southern Baptists must keep the spirit of that agreement, just as the Convention, from time to time, has said that it should do, the last utterance on the subject being that of the Kansas City Convention, in May 1923. It cannot afford to do otherwise. The future and solvency of our Board, the integrity and honor of the Convention, largely turn upon what the new committee on allocations and program for 1925 shall do and the final action of the Convention and the states with regard thereto.

Obviously, it will take hundreds of thousands of dollars of actual cash per year, for this Board to go on with its work in anything like an adequate way. We must increase or annual gifts at the rate of thousands per year, in addition to what we are now giving our beneficiaries, to say nothing of the sum that must be raised from year to year to maintain the work.

The Annuity Department of our work is growing more and more popular with our Southern Baptist pastors. The men are joining all the time. I believe that our membership will reach fifteen hundred by the time the Convention meets in Atlanta. This Fund alone must have added to its interest bearing assets from \$250,000.00 to \$300,000.00 per year, for the next twenty years, if we are to preserve beyond all question its solvency. In other words, there is one great Southern Baptist enterprise that must be endowed. This was understood from the beginning. Our Board was launched in 1918. It has made good strides. Its goal is fixed. There can be no such thing as halting. To turn back would be embarrassment, shame and disgrace. It must keep going.

Singing Evangelist P. S. Rowland of the Home Board can help in a meeting the last of March. He has just been with Evangelist Caloway in a meeting at Clifton, Ga., where 20 were added to the church.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THEREFORE

The therefore in the Bible are intended to tie thoughts together. It is like the coupling links on a railroad train. The whole train of thought is dependent on them and is pulled to its destination by means of them. They are absolutely necessary to the completion of the thought, to the carrying of conviction and inducing proper action. Of course, the coupling link and pin right next to the engine is the one on which all the rest depend. And so it is with a therefore in an important place in a discussion.

Or to change the figure somewhat, the specialists in pedagogy tell us about apperception, about proceeding from the known to the unknown, from what is already known to what we need to learn. Or in logic or mathematics it is proceeding from the facts or truths already admitted to the Q. E. D. But back to the Bible, and to be specific to the first verse of the twelfth chapter of Romans.

Paul says "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice." We are not going into an exposition of the verse here, nor are we engaging in an exposition. We are just talking about the "therefore." It is wonderful how pages of argument are thus condensed into one word. It is like concentrating all the power of a great electric dynamo into one point of contact, or tons of combustible material into one drop of nitro glycerine. That is what Paul puts into this one word, "therefore."

What then does the word therefore include in this particular verse? Of course you will have to read the three preceding chapters, ninth, tenth, and eleventh.

In these three chapters Paul is wrestling with the question of the rejection of the Jews and the giving the gospel to the Gentiles instead. It was a serious problem and had given him many an anxious moment. He had had to answer questions with reference to it everywhere he went. The only answer to it were: It is the will of God we know that God will do justly. We can not always understand his ways. O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For of him, and through him and unto him, are all things.

We stand helpless before him who worketh all things after the counsel of his own will, for "he hath mercy on whom he will, and whom he will he hardeneth." We cannot fathom the secret counsels of the Almighty. But we can avail ourselves of his infinite grace. His mercy that seems withdrawn from Israel is now turned toward us. For the present it is focused upon us. What Israel obtained not, it is now our privilege to receive. Election is simply the concentration of the purpose of grace upon special objects that they may come into the full benefit of the salvation that is in Jesus Christ. It is the extending of the arm of the Almighty God to a helpless and lost sinner. That which is for the time being denied to others is now offered to us in fullest measure.

Into this word "therefore" are compressed all the fulness of sovereign, elective grace; all the

Fatherly mercy and compassion. No wonder that Paul pours out his heart in earnest entreaty: "I beseech you therefore, brethren, by the mercies of God." If we miss this opportunity, we miss everything. If we avail not ourselves of this moment while the search light of his love is locating us on the dark waters of sin, all hope is gone. If we lay not hold on the rope which has been lowered to lift us to safety we go down forever. If we do not utilize this day of grace to present our bodies to God and allow him to transform our lives, transfigure our whole being, we can never come to our proper place in his kingdom. If we will avail ourselves of this day of grace, it will be our to demonstrate to all the universe what is the original eternal purpose and will of God. That which had been a secret in his unfathomable counsel can be through us made known as the good and acceptable and perfect will of God.

THREE FACTORS IN PREACHING

We are not now talking about the three heads to a sermon, which are said to be the essentials in a sermon, but a matter of more consequence. It is even possible to conceive of three heads to a sermon and nothing in any of them. That may depend on whether there is any thing in the head of the one responsible for the sermon. What is here said has been gathered from the samples of preaching and the description of them given in the Acts of the Apostles. We have in that book some samples of the best preaching the world ever heard, judged, not by the usual homiletical standards but by the results obtained.

These three factors in the sermon are Testifying, Reasoning and Persuading. Many have taken in hand to define what real preaching is; but we are not here giving a definition, only indicating these elements in apostolic preaching.

Naturally the first of these is Testifying. That is the bringing out the essential facts of the gospel. Jesus put great stress on the matter of witnessing or testifying. John the Baptist came to bear witness of the truth. You will read a good deal about this in the first chapter of John. Likewise Jesus said of himself, "To this end have I been born, and to this end came I into the world, that I should bear witness unto the truth." And when he sent his disciples out he said to them, "Ye shall be my witnesses unto the uttermost part of the earth." Paul says of himself, "So that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

There are certain great gospel facts and outstanding gospel truths which form the basis of the ministry of every man called to preach. They must be familiar to him by close reading and study. They must be living truth to him by reason of being apprehended by personal faith. They must be confirmed to him by inward experience and the testimony of the Holy Spirit. These things he must preach or proclaim as the herald of Jesus Christ.

The second factor in preaching is what in the book of Acts is called Reasoning. This word does not mean simply that the preacher works his own mind, but that he gets other peoples minds to work. The preaching in which the preacher simply works his own mind is a waste of effort and of the gospel and of the opportunity fraught with the destiny of souls. He must set other minds in motion, or his message dies on his own lips or in his own soul.

To be sure, he must know how to think, to study, to work a thought or truth out from its inception to its consummation and fruition. He must dig; must not be afraid to spend time in finding out the truth for himself and fashioning it into a weapon of righteousness in the pulpit. But a pulpit is not a museum of ancient implements of warfare. It is not a modern armory for the depositing of all the modern equipment of soldiers. It is a battlefield on which the fate of souls depends. It is a hand to hand fight between truth and error, between light and

darkness, between righteousness and iniquity, between heaven and hell.

Reasoning is the waging of a conflict between conscience and inclination, between the flesh and the spirit. It is the ranging of the forces, in a man's bosom, of all that is good against all that is evil. It is not fighting the hearers' battles for him; it is inciting him to battle and marshaling all the better elements for the conflict. It is helping a man to win against himself, against the pull of his lower nature.

The word used is the same as our word dialogue; like our word discussion. It takes things apart that we may see through them; see their connection and relation; may see the reason for things. Paul reasoned with the Jews at Thessalonica. He not only announced the fact of the suffering and resurrection of Christ, but he "reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise from the dead; and that this Jesus is the Christ." He stated the facts and he proved that they were true and right. Again when he went to Corinth, "he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks". Again when preaching to Felix, Paul "reasoned of righteousness and self control and judgment to come."

Until you have gotten men's minds to work, until they are thinking a thing through, until they follow the preacher's thought or sometimes anticipate it, there will be no practical results. It is probable that more preaching fails here than anywhere else. There'll be no meal in the barrel nor bread on the table till the millstones begin to turn. And there will be no need for the millstones to turn unless the preacher pours some corn in the hopper. And he will never pour much corn in the hopper unless and until he has turned up a good deal of soil and some roots with his mental plowshare. The congregation can't follow the preacher's thoughts if he hasn't done any thinking.

There remains only one other factor in the preaching for us to consider, and that is Persuading. This is for the purpose not simply of convincing people of the truth of what we preach but leading them to accept it and align themselves with the truth and commit themselves to the position which the truth requires. Reasoning appeals to the intellect and shows the way we ought to walk in. Persuading appeals to the conscience and induces acceptance and obedience. Paul says, "I was appointed a preacher and apostle, a teacher of Gentiles in faith and truth." It is not enough to be a teacher of truth, the preacher must induce faith. It is not enough to spread the table, we must induce people to eat, to partake of the feast. The man who kills his oxen and fatlings must somehow get the guests into the banquet hall.

It is hardly worth while to do the persuading unless you have previously done the reasoning. Too many preachers "put on the rousements" too early in the game. Indeed some seem to offer little but the "rousements". But the people who are moved to action by a superficial appeal to their emotions will soon turn back. They will be moved by the next breeze that blows in the opposite direction. It is the old story of the shallow soil with the rock just beneath.

On the other hand there are some who affect to despise the Persuading in the preaching. They want their ham or mutton served in cold slices. It will always help digestion, quicken appetite and hasten the process of assimilation if the food is served hot. But there are some preachers that are powerful in testifying and they wax hot in reasoning, but they lack the ability or disposition to win; to draw people to them. They are powerful in polemics; they can batter the enemy's position to bits, but they drive from them the people that ought to be drawn to them. Somebody will go away from church saying, "He sure knocked 'em sky high." But he didn't persuade them to accept the truth. In preaching there are three factors: testifying, reasoning and persuading; these three. And the greatest of these—Take your choice.

THE BIBLE ALONE ENDURES

Doubtless the temptation has come to many men, maybe it should be called the appeal, to write a book or books. There is sometimes a real need, and a good book performs a monumental service, sometimes to an entire generation. But some at least of those to whom the lure has come have been deterred by the question, "What's the use?" "How long will it live?" If it can be seriously asked of men, "What is your life? for ye are a vapor that appeareth for a little time, and then vanisheth away;" all the more may it be said of the books they write.

That does not mean, necessarily, that they actually disappear off the face of the earth. But it does mean that they perform their mission and are laid aside. They live out their day and are buried in the sarcophagus which we commonly call the library. Almost every library is a graveyard where thoughts lie buried, where the record of mental cerebrations are carefully mummified encased in papyrus and entombed more securely than the remains of Tut-Ank-Amon.

There is not one book in a thousand which came from the press five years ago that is a vital force in men's lives today. There is not one in ten thousand that survives to bless a second generation—or to curse it. There are simply no books that were written a hundred years ago which are used today to quicken men's lives or guide their activities. This does not mean that no such books survive, but simply that they are preserved as history or relics in the museums of past years. Students dig into old books and professors pull them out of their dusty places on the shelves of libraries, but they are examined as road marks and milestones on the way of man's mental and moral progress. They simply do not enter as vital forces and factors in the work of today. They like David, "served their generation by the will of God and fell on sleep."

We have hardly realized how different in this respect is our Bible. It is a book that is daily consulted by hundreds of thousands of people the world over to know how to live. It is recognized as the man of our counsel and the guide of our lives. It is preached and read in thousands of congregations of the most forward looking and forward moving people on earth. It furnishes the standard of conduct, the inspiration to morality, the guide to heaven. It is today the most widely read book in the world, more widely read than ever before. It is the best seller in the book market and is published in more languages and by more presses than any other book in the world.

How is it that it never gets out of date? The challenge of 3,000 years ago which it makes still stands: "The statutes of the Lord are right rejoicing the heart: the commandment of the Lord is pure enlightening the eyes: the fear of the Lord is clean enduring forever." Across the troubled centuries, across the roaring seas of change and unrest, across the mountains tossed up by upheavals of time, still ring clear and true the assurance "Forever, O Lord thy word is settled in heaven!" We face the unknown future with the same faith: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

There is nothing like it on earth. There is no other book in the same class with it, or approaching it. There can be no hesitancy in putting our faith in it, laying our lives out on it and committing our souls to its definite promise and unflinching steadfastness.

An Assyrian tablet of 2800 B. C. has been translated by a missionary of the American Board and bears words which ring familiarly to us modern people. It says: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching."—Ex.

Pastor J. W. Gillon of Winchester, Ky., read last year 117 books with a total of 28,000 pages.

It is said that there are more theological students in Chicago and its suburbs than in any other city in the world.

Pastor N. J. Lee will have brother W. S. Landrum of D'Lo to help him in a meeting at Sumrall beginning first Sunday in March.

Two Mount Olive Churches, one in Covington County, the other in Jones, have recently put the Baptist Record into their budgets.

Lord Haldane in England says he joined the Labor Party because it has ideals. That is a thing many politicians object to in this country.

One of the Editor's New Year resolutions is to protect the readers of the Record against long articles—as much as possible. Let those who write for the paper take notice.

The printing outfit of the Baptist Bible Institute of New Orleans, given by Dr. and Mrs. J. E. Gwatkin is already more than paying for itself and is a useful agency of publicity to the school and other good causes.

Dr. W. T. Lowrey is to deliver the Missionary address on April 10, at the Baptist Bible Institute. Dr. C. E. Dicken of Ouachita College will preach the commencement sermon. There is an average of ten conversions a day as a result of the students work in the city of New Orleans, the greatest mission field of the South.

Some time since Dr. John Roach Straton, Baptist, and a Unitarian preacher in New York debated the question of the infallibility of the Bible. According to the decision of the judges, who were Episcopal and Christian Scientists, Dr. Straton came out second best. Not discouraged by this verdict, Dr. Straton returned to the attack and debated with the same gentleman the question of Evolution, speaking against it, and won the favorable decision of the judges.

Baptists of Mississippi paid into the state last year in taxes on automobiles and gasoline alone more than they gave to the 75 million campaign. This does not include the purchase cost of the cars, nor the actual cost of the gasoline used, nor the cost of the upkeep of the cars. It means taxes alone. The taxes paid for the tag, the road tax; the ad valorem tax, all amount to more than half a million dollars, more than we gave to the campaign. If you count in the cost of the cars themselves, the figures are almost beyond belief. Of course, this does not mean that those who use cars were the only or chief offenders, but those who have cars and those who don't both put together didn't give as much to the campaign as the owners of the cars paid in taxes on them.

Those Uncle Remus stories are of universal and perennial interest. You remember the one where the old man told the little boy about the rabbit running up the outside of a tree. The boy in his simplicity asked how that could be because Uncle Remus had told him that a rabbit could not climb the outside of a tree. The old negro was caught in a close place, but said, "Well, honey, you know dis time brer Rabbit wuz jes 'bleeged to."

We have seen some churches that did the impossible when they had to. Recently the Port Gibson church, of which T. J. Latimer is pastor, was mightily disappointed because they did not get all from the mission board which it seemed to them was absolutely necessary. But they went back home and set themselves heroically to the task and raised enough money to enclose their new building. They are not through yet, but they have sold the old church and will go into the new one unfinished.

INQUIRY DEPARTMENT

This department is in the business of seeking light and incidentally of starting somebody to thinking. There are some people who want to know what these scriptures mean. And there are others. But these two will do for a week. When these questions are answered, there will be plenty more coming.

What do these passages of scripture mean?

First: "It is sanctified through the word of God and prayer." 1 Tim. 4:5.

Second: "For everything that is made manifest is light." Eph. 5:13.

A good new book will be given to the one who sends in the best answer to either of these queries. Two books for the two answers. The answer must be in the Record office in ten days after the date of this paper, and each answer must not be over 300 words.

FROM DR. SCARBOROUGH TO DR. GUNTER

I am now at Nashville according to the will of the Conservation Commission. I am here in good health, with a hot heart, filled with a holy optimism, and I trust with a conquering faith. I am ready to give my best to victory. As far as I know my soul, I am ready to pay the full price for a complete Baptist triumph. I crave your prayers, your open-hearted, candid suggestions, your best co-operation in the task which I am to perform. We are going to have to recapture the imagination, recreate the conquering spirit, and rebuild in the hearts of our people the sacrificial, price-paying spirit for victory. We must build enthusiasm. I think our objective ought to be for every state, for every association, for every church, for every Baptist, to pay in full our pledges. Counting off the losses by death, by removal, by misfortune, if those who can will pay their pledges and those who have come into our churches will make a liberal offering, we can secure 27 million.

I never felt better physically, happier spiritually, more conquering in faith, more willing to live, to suffer, and if need be to die for this great Southern Baptist achievement. Please tell me how I can help you in your state to bring victory. We can win. We ought to win. We must win. By the grace of God, let's win.

Dr. E. T. Cassel who wrote the song, "The King's Business", is a Baptist preacher.

One would think from the way some United States Senators object to the effort to awaken people and crystalize their efforts to secure world peace through international effort, that the Senate lives in a leaden lined room built especially to prevent the admission of light even through the powerful medium of the X-ray.

We do not know of anything that would help all our mission work everywhere better than a great soul saving evangelistic campaign in all our home churches. And it would help to put to flight all the army of rationalists and their kind.

The church at Sumner has just completed the paying off the church debt which was incurred in the building a few years ago and is happy. It was the editor's privilege to be with Pastor J. A. Barnhill and his people on Sunday as five new deacons had been selected and were ordained. They are Brethren B. F. Sherdon, L. A. White, Rowe Hays, C. R. Jaman and John Stevens. This, with those already ordained, makes a fine group of officers and the work will be mightily helped. Deacons came up from Webb to participate in the service. This aggressive church sends the Baptist Record to every family in the church.

Brother W. O. Carter, who made his home in Clinton for a year, attending Mississippi College, goes as pastor to Waynesboro, where he will find a cordial welcome. He is worthy of this confidence and they will find in him a good preacher and leader.

"DUTY DONE MEANS VICTORY WON"

Frank E. Burkhalter.

In the words employed as the topic of this article is found the official slogan for the finish-up task of the Baptist 75 Million Campaign in 1924, as adopted by the local executive committee of the Conservation Commission.

Responding to a call by the writer for a proposed slogan for this final year, which has been designated as Redemption Year by the Commission, hundreds of Baptist men and women from the various states in the South sent in suggestions. All suggestions were copied and listed by number so the committee making the award would not know the name of any of the authors and the selection was made solely upon the basis of the elements that would contribute most to the completion of the Campaign in this, the final year.

The winner of the contest and the \$25.00 cash prize is Miss Elsie Richardson, of the staff of Home and Foreign Fields, and an active member of the Lockland Baptist Church, Nashville.

It is the belief of the committee that if the true significance of the slogan chosen, "Duty Done Means Victory Won", sinks in upon the consciences of Southern Baptists they will be led of God to do their duty to his causes, as embraced in the Campaign, and victory thus be assured. Nothing finer could come to Southern Baptists than that every one who made a subscription to the Campaign should resolve to do his or her whole duty in the Campaign this year, and that the hundreds of thousands of others who have as yet had no part in it should resolve that they likewise will do their duty by making liberal cash offerings to the causes embraced in this program, which are state, home and foreign missions, Christian education, hospitals, orphanages and ministerial relief.

**SHALL BAPTISTS UNDERTAKE
SERVE THEIR CONSTITUENCIES
AT STATE INSTITUTIONS
OF LEARNING**

By J. D. Franks.

The above question has no reference whatever to the attitude of Baptists to their own denominational schools. It is taken for granted that we are all for them. So far as this writer is concerned, he is for them strong. Denominational schools have been the educational haven that has saved our nation and our churches during these recent years from rationalistic and materialistic decay. If it had not been for them America would before this have gone the way of Greece and Rome and Germany. Increasingly we must patronize, equip, endow and keep pure our Christian institutions of learning. They must not be allowed to suffer one whit, in any particular, in comparison with tax-supported schools. But our obligation in the field of Christian education does not stop with our denominationally-controlled institutions. This fact, whether we like it or not, we must face: that there are quite as many Baptists students attending State institutions in Mississippi as are attending our own Baptist schools, and that these institutions are graduating annually as many Baptists as our own Baptist colleges. In the matter of education we are facing a condition, not a theory.

It gets us nowhere, in the solution of this problem, to say that all Baptists ought to attend their own schools, that is begging the question. That is like saying that all who need the gospel message ought to attend churches where it is proclaimed, whereas, the command of our Savior is that we carry the gospel to those who need it. The obligation is placed upon the churches to "go" with the message wherever there is need, and not to wait for the people to "come" to certain appointed places, convenient for the churches, where the message may be heard. We must take people as we find them, not as we think they ought to be.

There are many reasons why Baptist people patronize State schools instead of their own Baptist schools, reasons which, to their minds, are sufficient. Some patronize State institutions because it is more convenient and less expensive for them. We have at the M. S. C. W. about thirty Baptist girls whose homes are in Columbus. Some of these are not financially able but, because it is less expensive and more convenient otherwise, they choose to stay at home. Others patronize State institutions away from their homes because necessary expenses are not as high at tax-supported schools as at unendowed Baptist schools. Still others patronize State institutions because of the supposed higher educational standards of such institutions, and because of special concessions their graduates are given over graduates from some of our denominational schools. There are yet other Baptists who, no doubt, patronize State schools because they want to avoid the distinctively Christian atmosphere and training to be found at denominational schools. This class is made up of worldly-minded young people who are either sent by worldly-minded parents or, if not, who have been permitted by their parents to choose for themselves the schools they would attend. Many attend simply because they are influenced by their associates to do so, without thinking much about the comparative merits of the institutions themselves.

These reasons may seem to many to be weak and insufficient and, some of them, untenable, but, as we have said, they seem quite sufficient to those who act upon them. It does not help for us to say that they are not loyal Baptists who patronize State schools. That statement would not be true. At the M. S. C. W. some of the students are daughters of loyal Baptist preachers, many are daughters of deacons, of Sunday School superintendents, and of active Christian workers back at home. The majority of these young people themselves were active in S. S., B. Y. P. U. and other lines of church work before they came to the M. S. C. W. Speaking for the Baptist constituency at the M. S. C. W., we would say that, on the whole, we have as fine an aggregation of Baptist young ladies as can be found anywhere in the land—396 of them. The question is, are we going to let them go, during this critical period of their lives, without any effort as a denomination, to serve them and to keep them loyal to their church and to their Lord? If we do, we are unworthy to claim them as our own, and we have no right to criticize them when they come back home indifferent, if not antagonistic, to their mother churches; nor is it very commendable in us to lambast the schools which they attend for destroying the faith and Christian zeal of our young people, which we have made no constructive effort to preserve.

Furthermore, it is not fair, nor kind, to criticize the local churches, where these schools are situated, for not doing more for these young people during their college careers when they were within their reach. It is not altogether a local church problem. It is a State-wide problem, a denominational problem. It is entirely too big, too abnormal, for the average local church of itself, depending upon its own local resources, to cope with. The State cannot solve the problem because of constitutional limitations. It can not solve it if the constitutional limitations were removed. It is a problem that each denomination must work out for its own constituency, and in its own way. No interdenominational agency, however faithfully it might labor in the effort, can work out a program that will have a tendency to hold the students loyal to their respective churches, or that will develop them for efficient service in their respective churches. It is a denominational problem that will yield only to denominational genius.

From time immemorial Baptists have been the champions of the principle of the separation of Church and State. That fact has had a tendency to cause them to hold aloof from anything with which the State has had to do. For that reason,

they have not always borne their share of the responsibilities that Christian people, as such, owe to the State; nor have they often assumed their share of the authority that Christians should exercise over the State. There is a vast difference between the principle of the union of the Church and State and that of the co-operation of Church and State. Many good Baptists have failed to recognize this. The State greatly needs the moral support and the active, though inorganic, assistance of all Christian bodies in the performance of its difficult and sacred functions. Certainly it should have such assistance in its educational work, the work that so vitally affects the characters of our young people. There is a way for Baptists to co-operate with the State in the education of our youth, which, if this article passes the editorial censor, the author proposes to point out in another article to follow this.

**THE IMPORTANCE OF UNITY AMONG
SOUTHERN BAPTISTS IN THE
DISTRIBUTION OF THE CAMPAIGN
FUNDS**

By B. P. Robertson

The discussion, in our Baptist press, of the question of the distribution of the Funds in our next Campaign is certainly in place at this time. As one of the Southern Baptist pastors and an interested worker in the previous Campaign, I feel that it will be very unfortunate to make any changes in the percentage of distributing the funds of the next Campaign from that of the previous Campaign. The several departments of our work have been planned according to the previous percentage of distribution, and some of the departments of the work will suffer if any changes are made. The several departments constitute only one work of Southern Baptists, and we all are interested in the whole as one work. For me every department of the work is of equal importance. We should be careful that none of our great work should be caused to suffer. I am praying that all Southern Baptists may see eye to eye and think the same thing concerning our work at home and abroad. It is very important that Southern Baptists should seize the unprecedented opportunity for world wide evangelization, while at the same time they should not fail to take good care of the base of supplies at home. Our greatest need is more praying for the work and the workers at home and abroad. No member of the Southern Baptist Convention should permit even one day to pass over his head without a fervent prayer to the heavenly Father for the work and the workers. My most earnest appeal to my fellow workers in the Kingdom of our Lord is that we give more time to praying for the cause.

**VERBAL INSPIRATION OF THE
SCRIPTURES**

By T. F. Callaway

The Bible is inspired,—"God breathed." Practically all Christians so agree. But what is inspiration? Inspiration is a relative term and may mean much or little according to the degree of meaning given the word.

Even among those of us who claim to believe in the plenary inspiration of the scriptures there are two well defined ideas as to how far the word, "Inspiration," should go.

There are many Christians who believe God inspired only the thoughts of the Bible and left the words to be supplied by the writers of the various books.

There are others, however, who firmly believe that God inspired not only the thoughts but every word of the original scriptures. Of course, it is recognized that minor inaccuracies have crept in our translations from the originals but these are errors of translation and not of revelation.

To this latter class the writer most wholeheartedly belongs. To him the idea that God inspired only the thoughts of the Bible, not the words, has never been a satisfactory conception

their share of the people, as such, they often assumed that Christians should be a vast difference from the Church. The operation of Church laws has failed to greatly needs the Church though inorganic, bodies in the person of the sacred functions. assistance in its work so vitally affects the people. There is a with the State in which, if this article the author proposes to follow this.

UNITY AMONG BAPTISTS IN THE CAMPAIGN

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Baptist press, of the of the Funds in our place at this time. Baptist pastors and an previous Campaign, I fortunate to make any of distributing the from that of the general departments of according to the oution, and some of will suffer if any al departments con- ternal Baptists, and whole as one work. the work is of equal careful that none of used to suffer. I am Baptists may see eye ing concerning our It is very important d seize the unprece- wide evangelization, y should not fail to of supplies at home. praying for the work d abroad. No mem- Convention should over his head with- heavenly Father for My most earnest ap- the Kingdom of our time to praying for

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of the Word of God and grows less so with the passing of the years.

The argument of many against the verbal inspiration of the Bible is the fact that the writers of the scriptures undoubtedly wrote in their own individual style and verbal inspiration, they claim, would have done away with the personality of the writers so manifest in every book. Not so, however. Verbal inspiration does not discount but dignifies individuality. Our good friend, Dr. G. W. Garner, has given us an illustration that is apt. He says that a master musician goes into the church and upon the pipe organ plays, "Nearer My God To Thee." He then goes to the piano and plays "Nearer My God To Thee." Next he picks up the Italian harp and plays "Nearer My God To Thee." Finally he adjusts his violin and plays "Nearer My God To Thee." There we have the same musician and the same music but played on different instruments according to their varying character.

God is that Master Musician. The music is the glorious gospel of redemption through the Blood of His crucified Son. When God would sound the music of His message through Paul, He "played" upon the personality of Paul; when He would sing the rhapsodies of His grace through Peter He used the individuality of Peter; and when He would tell of His love through John He used the compassionate nature of that beloved disciple. It is begging the question to base an argument against verbal inspiration of the Bible upon the mere fact that God allowed the different personalities of the writers of the Bible to manifest themselves in bringing His Word of Salvation to the world.

There are many conclusive proofs of the plenary inspiration of the Bible, such as fulfilled prophecies, modern discoveries, and the influence of the Bible upon the world; but these will not be dealt with here as our subject narrows itself to the question of the verbal inspiration of the Word of God.

Professor Caussen expresses in a vigorous manner the conviction of those of us who believe in verbal inspiration when he wrote: "The theory of divine revelation in which you would have the inspiration of the thoughts, without the inspiration of the language, is so inevitably irrational that it can not be sincere and proves false even to those who profess it."

There are at least four considerations that argue most strongly, if not absolutely, that the Bible is verbally inspired of God.

1. Verbal Inspiration is demanded by the very importance of the Bible. In the business world the president of a large corporation will turn matters of small importance over to the stenographer with the mere suggestion as to the turn they should take, leaving the framing of the verbiage to the choice of the stenographer; but in matters of vital concern, involving perhaps millions, the president is exceedingly careful to dictate every word that there be no possibility of mistake.

God is the head of a business enterprise more important to Him than making planets. He spoke a word and a world sprang into being but He must sacrifice a Son to carry on the work He is engaged in today. God's business today is the redemption of a lost race all the way from the gloom of hell to the glory of heaven through the suffering of His Son. The Bible is the revelation of His plans in this supreme work. Is it not utterly childish to contend that in this business, the most important that even God could engage in, he could satisfy Himself merely to suggest the thoughts of the Bible to the minds of the writers and leave the selection of the words with which to express His mighty purposes to their own caprice and whims?

2. Verbal inspiration is an Etymological necessity. One of the first things the student learns as he enters upon the study of etymology, the science of words, is that words are vehicles of thought and that no two words in language mean precisely the same thing. In their root meaning there is at least a shade of difference in every word. Accurate words are the means by which a

perfect thought is conveyed to the mind of another. Strictly speaking, there are no thoughts apart from words. Thoughts are mental words. A perfect thought is the composite of correct words in the mind.

If these rules etymology are correct, and they are not to be doubted, it is manifestly necessary that in conveying perfectly His thoughts to be written, God must at the same time have suggested the words by which these thoughts were to be expressed. This is especially necessary in scripture when we remember that so much in the Bible oftentimes turns upon a seemingly unimportant word. In fact, many writers in the Bible wrote of things which they themselves at the time had little conception of the meaning. For instance, when Moses wrote of the "seed of the woman" he had no idea that he was foreshadowing the Virgin Birth of Jesus and would never have inserted such an expression had he not been so inspired of God.

Certainly every principle of sound etymology demands that the Bible be verbally inspired.

3. Verbal inspiration of the Bible is necessary as a guarantee of acceptance of all the contents of the Bible. The claim that only the thoughts were inspired does not force an acceptance of all that the Bible teaches but on the other hand leaves room for question and lays the ground work for doubt, modernism and infidelity. Its logic is rationalism. It leaves the human mind as the final arbiter. How are we to know just where the inspired thoughts end and the uninspired words begin? It must of necessity be left to each individual mind. One mind will reject a portion of the Bible as uninspired because it seems to be unreasonable; another will reject some other portion of the Bible as uninspired because it seems to be out of harmony with the latest scientific deduction.

Whenever we admit that one word of the original scriptures is uninspired the path is unobstructed to the most modern radicalism. The gap is lowered; the liberalist has entered. If we admit that one word is not inspired, what check have we on the man who says that two words are not inspired, or that two chapters are not inspired; or that the first three chapters of Genesis are not inspired; or that the record of the miracles of the Old Testament must be rejected; or that the Virgin Birth, Incarnation and bodily Resurrection of Jesus must go as uninspired? Where is any standard of inspiration? The modernist reserves the same right to draw the line between the inspired and uninspired of the Bible that we claim for ourselves. We cannot in all consistency complain at Dr. Fosdick who simply carries our admission to its final conclusion and writes: "An external and inerrant authority in matters of religion is one of the historic curses of religion." Hence in order to avoid "the curse of an inerrant authority" he rejects all in the Bible that is not reasonable to his "modern mind."

If we admit that one word of the original scripture is not inspired, what right have we to attempt to call a halt on the modernist described by Professor James Carter, D. D., who in his "Modernist Hymn Book" revises the old hymn and sings:

"Holy Bible flecked with spots,
How I love thee marred by blots;
Word of God in thee I find
Each according to his mind."

On the other hand, faith in the verbal inspiration of the scriptures raises the Bible to that dignity and final authority which the Word of God should naturally hold in the estimation of believers. It then becomes the infallible word of God. The Bible is Truth, all truth, only truth, to the believer in verbal inspiration and truth in every realm whether of history, science or philosophy.

As Dr. W. L. Pickard expresses it: "The Bible is not a book of history but insofar as it touches history it teaches history; the Bible is not a book of science but insofar as it touches science it teaches science." The believer in the verbal inspiration believes that the God of the

Bible is also the God of science and that there can be no possible conflict between true science and the word of God. Where there is an apparent conflict it is due either to a false deduction of science or a wrong interpretation of scripture.

Thus, verbal inspiration of the Bible is the death knell of modernism and the bulwark of orthodoxy. Without it the Bible is without full and final authority.

4. Verbal inspiration of the Bible must be accepted or the claim of many writers to verbal inspiration must be branded false and rejected.

Dr. James H. Brooks is authority for the statement that the words, "Thus saith the Lord", occur two thousand times in the Bible, ninety-three times in the five books of Moses. So under fire today, we do read, "The Lord spake unto Moses saying—"

David claimed: "The Spirit of the Lord spake by men and his word was in my mouth." Isaiah contended that he wrote "as the Lord spake and instructed him." Jeremiah begins one of his prophecies, "The Word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the Prophet. Amos' plea was, "Hear this word that the Lord hath spoken against you, Oh house of Israel." Micah closes a prophecy with the words "The mouth of the Lord of hosts hath spoken it."

Peter (in Acts 1:16 quoting Psalms 12:9) argues strongly for verbal inspiration when he cried, "Men and brethren the scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake concerning Judas." Here we are told clearly that it was the Spirit of God speaking through the mouth of David. Even more strongly is verbal inspiration insisted on when Peter and John were released from prison the early disciples "Lifted up their voices with one accord to God—who by the mouth of thy servant David hath said why do the heathen rage and the people imagine vain things." God indited; David uttered. Peter again (II. Peter 1:21) is careful to remind us that "Holy men of God spake as they were moved by the Holy Ghost." Paul evidently was a firm believer in the verbal inspiration of the scripture for in II. Tim. 3:16 he tells us that "all scripture is given by inspiration of God."

Christ never once intimated that any portion of scripture, however small, was human or fallible. On the other hand he treated them with reverence and as authority. To the Sadducees he said "Ye do err not knowing the scripture." Again he said, "The scripture must be fulfilled and, again, "the scripture cannot be broken." To the skeptical Jews he challenged, "Search the scriptures for in them ye think ye have eternal life and they are they which testify of me." In Luke 24:27 Jesus stretcheth His arm over the whole Hebrew canon from Moses to Malachi and gives the entire body of scriptures His divine sanction in the words: "And beginning at Moses (Genesis) and all the prophets he expounded unto them in all the scriptures the things concerning himself."

No wonder if those who contend that only the thoughts of the Bible are inspired are willing to go as far as Jesus did in their unqualified endorsement of Moses and all other writers of the Old Testament.

On top of all, it is well to remember God's admonition to Moses, "Ye shall not add unto the word, neither shall ye diminish aught from it.

Thank God for the old book,—God-given, Old-inspired and God-preserved. Let us not sacrifice one jot or tittle to satisfy the so-called modern minds that seek to destroy all by using that which seems a small uninspired word as an entering wedge.

Christ is God's incarnate word; the Bible is God's written. Both are equally from God and equally supernatural. Let us contend for a whole Christ and a whole Bible, remembering that Jesus said that "Man must live by every word that proceedeth out of the mouth of God."

—Christian Index.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
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 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
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 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

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 MRS. E. W. HEWITT, *6th District*, Summit

OUR CAMPAIGN SLOGAN: "Duty done means Victory won."

OUR W. M. U. SLOGAN: "One dollar each quarter from each mother and daughter."

The literature for the March Week of Prayer has all been sent out. Beloved if you fail to get yours please see if this office has been notified of the last change of officers. Our books are kept according to your reports.

We do pray that every organization in the state will observe this week of prayer. The programs are unusually fine and helpful, and no society should lose this opportunity of securing more information, greater inspiration.

The Local W. M. U. Board met this week and completed the program for our State W. M. U. Convention which meets in Winona, April 8-10. Your Secretary considers this one of the best, if not the very best program we have ever had for a state meeting. We trust societies will begin right now to plan to send their Presidents; and then see that other sisters go as delegates. Let us plan to make it a special season of prayer by praying much before hand.

Beloved, are YOU as an individual stressing our W. M. U. Slogan in your church and community? Remember this slogan is meant for the uninterested sister; for the sister who never made a pledge; for the sister who in coming years will look back with intense sorrow if she has no part now in the Campaign. Let us see that EVERY sister has the privilege of doing this much at least. We will succeed in carrying out this slogan if we will remember to live up to our Campaign Slogan: "Duty done means Victory won."

Your Secretary has the privilege of attending seven associational Rallies during last month: Covington County, Sunflower, Monroe, Prentiss County, Union County, Newton County, and Scott County. They took her up and down and across the state. The weather was a bit fierce sometimes; but the women came and were interested. As best we knew how we discussed the ONE theme we need to discuss this year: 75 Million Campaign. We do believe that Mississippi is going to be faithful to her pledge. We are glad and grateful. But oh, how we must pray! and oh, how we must WORK! and Oh, how we must sacrifice and GIVE! Above all how we do need to realize that each individual one of us is responsible for the success of the Campaign.

The first Rally of the Madison County Association met in Canton Thursday January 24th, 1924. Mrs. Dr. Crisler of Flora, the Associational Superintendent presided.

Mrs. Elton Cox of Madison Association, Personal Service Leader had charge of the morning program.

Mrs. Walter McLelland of Canton Associational Stewardship Leader, the afternoon program.

It was certainly an enjoyable as well as an instructive meeting and all must have been im-

pressed with the thought that much time, thought and prayer had been given it.

The First District Vice-President, Mrs. R. L. Bunyard was in attendance.

Two of our pastors were with us, Brother Bunyard of Madison and Brother C. E. Welch of Canton. The women appreciated their presence. The weather was cold and cloudy but quite a number of women came out. Camden, Flora, Madison and Canton were well represented.

At the noon hour a plate lunch was served in the basement of the church.

—Secretary.

The W. M. U. of Coldwater church observed the January Week of Prayer last week. The regular programs sent from Jackson were used. All the meetings were well attended, although the weather conditions were very unfavorable. We feel that this prayer service means much to each member of our W. M. U. and we ask your prayers that we may go forward in our Master's work with greater zeal than in the years past.

RALLY DAY IN SUNFLOWER

The Sunflower W. M. U. Association met at Inverness January 25th. Quite a number of women present, the newly elected Superintendent Mrs. F. C. Barnes, presiding.

The devotional service of the morning session was led by Mrs. B. F. McNeal of Moorhead who gave an inspiring talk on "Who is My Neighbor?"

She was followed by Miss M. M. Lackey of Jackson, our loved Corresponding Secretary who made such a talk as only Miss Lackey can make. We were then favored by a lovely duet by local talent.

Rev. H. H. Webb, pastor at Moorhead made the consecration address which was very inspirational.

At the noon hour the hospitable ladies of Inverness served a delicious lunch.

The devotional service of the afternoon session was led by Miss Lackey. Her subject "The Fifth Gospel" or the religion of Christ as expressed or portrayed in the lives of Christians. Mrs. Sullivan of Drew and Mrs. Mullen of Sunflower made splendid talks on Stewardship and the Needs of Young People.

The male quartette of Inverness rendered a beautiful song.

Reports were made from the various societies of splendid work done during the first quarter.

The Association was invited to meet at Indianola in April.

—Secretary.

A WORD TO FORMER BLUE MOUNTAIN STUDENTS

You will be interested and glad to know that last year we reached our goal of \$1,240 for Support Fund for our Blind Girl's Home in Canton, China; though we "just did make it", on the last day, and at the "eleventh hour."

We also added \$275.60 to our Endowment Fund.

For this fiscal year, with twenty-nine children at \$40.00 each, our goal will be \$1,160.00.

Up to date, Jan. 21st, 1924, we have raised

on Support Fund only \$617.50, so we yet lack \$542.50, but we have until April 1st to raise this balance.

If at the close of this fiscal year, it may be truly said of each one who receives this message, "She hath done what she could"—not one refraining "because 'tis little" she has to give—I believe we shall not only complete this Support Fund in due time, but that a very gratifying sum will also be added to our Endowment Fund, and this is very much needed.

We now have on the Endowment Fund \$1,282.10, Let's do our BEST and make this "the best year yet", in this work.

With grateful appreciation of your interest and help in the past, and with best of good wishes.

Most sincerely,

MRS. T. C. LOWREY.

OTHERS

Lord help me live from day to day
 In such a self-forgetful way
 That even when I kneel to pray
 My prayers shall be for others.

Help me in all the work I do
 To ever be sincere and live
 And know that all I do for you
 Must need be done for others.

Let self be crucified and slain
 And buried deep, and all in vain
 May efforts be to rise again
 Unless to live for others.

And when my work on earth is done
 And my new work in Heaven's begun
 May I forget the crown I've won
 When thinking still of others.

Others, Lord, yes others
 Let this my motto be
 Help me to live for others
 That I may live like Thee.

—Selected.

The Greek ministry have decided in favor of a republic for Greece. The matter will be referred to the people for a vote in April.

OUR STATE W. M. U. CONVENTION IN WINONA-APRIL 8, 9, 10, 1924

Beloved, we want this week to call special attention to some suggested plans laid out for us as Baptist workers in the near future. I am sure you have all read the "Mississippi Finish Up Program" as laid down in last week's Record. Our W. M. U. will have a large part in this program.

It is said that Prime Minister McDonald of Great Britain, who is the head of the Labor Party, has never been a manual laborer. Well a man does not have to work with his hands to be a workman; and he does not need to be a manual laborer to have the working people in his heart.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

TO THE B. Y. P. U.'s OF MISSISSIPPI

Extending to all B. Y. P. U.'s in Mississippi a most cordial invitation to attend the B. Y. P. U. and Sunday School Convention to be held in the Capitol city of your state March 18-19-20.

We are now preparing to take care of the greatest assembly of Young Baptists that our Denomination has ever attempted to call in Convention.

Getting a vision of Paul's meaning in his message to Timothy when he wrote, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth", the people of Jackson have entered into the work with a spirit not having manifested itself in but few, if any, other movements launched here in the past.

The New City Auditorium has been engaged for the Convention Hall. Homes are being thrown open to care for 3,000 delegates.

Most efficient men from the Capitol Street of the State who are in constant touch with the business centers and of the progressive and successful industries of the world have been elected from and by the four Baptist Churches of the city to act as Chairman of the many Committees necessary to handle the details of the preparation.

The State Board has done us the honor of securing some of the best talent, not only of the denomination but of the world, as speakers. When you see the name of Dr. George Truett of Dallas, Texas, listed there you will have some idea of the recognition given us and the strength of the program to be rendered. Mr. Robt. Coleman, Editor, Publisher, Author, whose song books you have loved so long, shall be your choir leader and director at that time to fill your hearts with the songs of love. With many others like Mr. J. M. Price of Fort Worth, Frank H. Leavell of Memphis, L. P. Leavell of Oxford that limited space forbids me give more than honorable mention.

The 16 combined Unions of Jackson, of which the City B. Y. P. U. is composed, join heartily in this request that you be present that we may show our appreciation for the efforts being made to make us more able to make our lives tell for Jesus.

Possibly we shall not be able to keep accurate check on the different Unions of the State that the one scoring the highest percentage might be given public honor, but our Loyalty to Christ must keep us ever faithful to that trust he has given us that each day we might be better prepared to rightly divide the word of truth, for when the One Great Scorer comes to write

against your name—he will write—not that you won or lost, but how you played the game.

R. G. Albritton,
President City B. Y. P. U.
Jackson, Miss.

Account of the Organization of the Deer Creek BYPU Association

The Deer Creek BYPU Association met at Leland Baptist Church on November the 29th, at ten o'clock. In the absence of the president Mr. Earl Dennis, Miss Georgia Williams, Secretary of District Two BYPU Convention presided. The following program was given:

Devotional—Rev. H. H. Webb, Moorehead.

Address of Welcome—Miss Audrey Grimes, Leland.

Response—Miss Jeanette Scull, Hollandale.

Reading of Constitution—Miss Georgia Williams.

Junior BYPU Demonstration—Miss Lucy Grosby, Leader, Leland.

Sword Drill—Greenville Junior BYPU.

BYPU Aim, Motto, Song etc.—Leland BYPU.

Round Table Discussion, led by Miss Williams.

Appointment of Committees. Lunch.

Afternoon Session

Devotional—Rev. W. H. Morgan. Playlet—What God Would Have to Happen—Leland Senior B. Y. P. U.

Sermon—How the B. Y. P. U. Can Help the 75 Million Campaign—Rev. H. H. Webb.

Standard of Excellence—Miss Hazel Berry, Greenville.

Reports.

The meeting adjourned to meet at Hollandale the first Saturday in March.

Reported by Miss Lucy Crosby.

Convention Notes

If you are going to the State S. S. and B. Y. P. U. Convention and want reduced rates, write to Mr. J. E. Byrd, Mt. Olive, Miss., for a certificate.

We are to have three B. Y. P. U. luncheons at the convention, Junior and intermediate leaders, Wednesday noon; B. Y. P. U. Directors, Associational B. Y. P. U. officers and District B. Y. P. U. officers, Wednesday evening; B. Y. P. U. Presidents Thursday noon. Come, and enjoy this fellowship.

The convention opens at 7:30 P. M. Tuesday, March 18th, at the City Auditorium. We are expecting every seat to be taken; come early that you may get a good seat.

Dr. L. P. Leavell will address the convention on "The B. Y. P. U. World-Wide".

All banners will be awarded Wednesday afternoon—B. Y. P. U. Day.

Every B. Y. P. U. ought to send

The SUNDAY SCHOOL BOARD'S

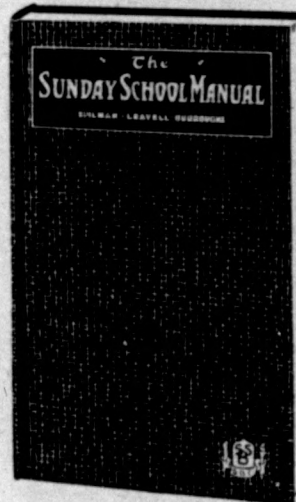


WEEKLY MESSAGE

THE SUNDAY SCHOOL MANUAL Succeeds

THE NEW CONVENTION NORMAL COURSE

The first book in the Sunday School Board's Normal Course for teacher-training has been revised and rewritten; the new book is issued under the title, "The Sunday School Manual."



This manual in its various editions has reached a total issue of 337,000 copies.

On the basis of the completion of this Manual 115,000 workers have been awarded the King's Teacher Diploma.

The Sunday School Manual is a part of the history of the Sunday School movement among Southern Baptists. At home and on the foreign field it has guided and unified Sunday school methods and policies. In its form The Sunday School Manual is our most comprehensive and authoritative message on the Sunday school.

Cloth binding, 60 cents—Paper binding, 40 cents.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS
NASHVILLE TENNESSEE



one or more delegates to the convention; it will be money well spent.

Our Sunday School B. Y. P. U. Convention is the largest religious gathering in the state; this year we expect three thousand out of Jackson delegates.

You don't have to have new clothes to attend this convention; it isn't a dress parade. Your old clothes will do; come with a clean heart and an open mind.

Make a list of the things you want to have discussed in the open conference; that is the way to get what you want.

Bring your posters and other material that has helped make your B. Y. P. U. a success; we want to display it that others may profit by your suggestions.

Add to your prayers from now on a sentence for the success of the convention; we want the meeting to be under the control of the Holy Spirit.

Officers Installed by City B. Y. P. U. Impressive Ceremonies at Monthly

Meeting at Griffith Memorial Newly elected officers of the City B. Y. P. U. were installed at the January meeting of the Union held at Griffith Memorial Baptist Church.

After devotional exercises conducted by Mrs. Jaffrian, who read the 101st Psalm as the lesson of the

evening, the installation took place.

The retiring officers came marching down the right aisle of the church during the playing of "Onward Christian Soldiers" while the new officers came down the left aisle to the rostrum where two rows of chairs had been placed for them to occupy.

The retiring officers each held a lighted candle in the right hand and as they made their farewell talk, the lighted candle, which represented the office, was entrusted to the new officers and all were requested to take up the work where it had been left off and carry on for the coming six months.

The new officers installed were: Randall Albritton, president; Frank Allred, vice-president; Baxter Pridgen, treasurer; Mrs. C. C. Segrest, secretary; Janie Cambre, corresponding secretary, and John Steen chorister.

Mr. Alvin Doty and Miss Daphne Simmons sang solos during the evening.

Mr. Doty, assistant pastor of the First Baptist, also made a short address, pointing to the opportunity for service in B. Y. P. U. work, and made an appeal to all present to co-operate with the new officers for a successful administration.

The benediction was pronounced by Mrs. W. A. Hewitt, wife of the pastor of the First Baptist Church.

CONVENTION 9, 10, 1924

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ALL DAY MEN'S MEETING SENATOBIA, MISS. MARCH 30TH

There will be an All Day Men's Meeting in the Senatobia Baptist Church March 30th. This will be the Fifth Sunday in March and the men of all the churches of the Tate County Baptist Association and the pastors are expected to attend this meeting. The members of the Senatobia church will serve dinner on the ground at the church. The following is the program for the meeting:

Program

- 9:45 A. M. Sunday School.
10:30 A. M. Address by Mr. M. S. Dougherty, of Coldwater, Subject: The Greatest need of Men is Jesus Christ.
11:00 A. M. Address by Dr. P. I. Lipsey, of Jackson, Subject: "One of the Greatest needs of the world is consecrated Christian men."
12:00 M. Prayer by Rev. N. A. Spencer, of Strayhorn.
Dinner
1:30 P. M. Devotional Service conducted by Rev. W. E. Lee, of Como, Subject: "The importance of prayer in the life of men."
2:00 P. M. Address by Rev. E. S. Flynt, of Coldwater, Subject: "The stumbling blocks in the way of men living for God."
2:30 P. M. Address by Dr. P. I. Lipsey, of Jackson, Subject: "The men of affairs practicing the Stewardship of Life."
3:00 P. M. Round Table Discussion led by Rev. W. E. Hardy, of Independence.
Benediction.

GIPSEY SMITH AT MACON

To say that the meeting has been a success but half-way expresses it. Hundreds of Christian people have reconsecrated their lives to the service of the Lord and pledged themselves to be faithful to their church. Scores of people have accepted Christ as their Savior and Lord, and express their intention of joining the church of their choice at the first opportunity. Among these are some of our oldest and best citizens who have never made any profession or seemed to care for the church and religion, and have made an open confession of Christ as their Savior and Lord. In fact, there are but few men in our city now outside of the church.

Gipseys preaching has been safe and sane, preaching the gospel of regeneration, stressing the fact that men must believe on the Lord Jesus Christ and trust Him and Him alone for salvation.

Our town and country has been shaken from center to circumference by the powerful messages this man has given to us.

I heartily endorse every sermon he has preached and commend him to the people as the greatest evangelist I know. He leaves here tomorrow night on the twelve o'clock train for Jackson to be with his family for a few days, thence to Clarksdale, Mississippi, to begin a meeting there next Sunday night.

I haven't the time to say all I would like to say about Gipsy Smith, Jr., Mr. Allen, his choir leader, Mrs. Hendrix, his pianist, and the great meeting he has held with us, but, I confidently feel that all of the churches in Noxubee County are better prepared for doing the work of the Lord than ever before, and our Christian people are on a higher plane for Christian living.

Will write more about this meeting later.

Faternally,
A. B. METCALFE,
Pastor, Baptist Church.

NEED AN ORGAN

The Conehatta Indian Church in your state is very much in need of some sort of an organ. Last summer we gave these Indians some hymn books and they have developed quite a relish for sacred songs and sing them quite well. One handicap is that while they can find an Indian girl trained sufficiently well to play an organ they have no instrument. Would it be asking you too great a favor to request that you say this in the Baptist Record suggesting that some church in the state that may be in the very act of discarding an old organ for a new one ship the old organ as a gift to this Indian church at Union, Miss., in the care of Rev. J. E. Arnold. This will be a worthy and helpful contribution. With Christian love I am,

Yours most cordially,
B. C. Henning,
Superintendent.

DUCK HILL CHURCH

This town received its name from a near-mountain which stands just outside its limits. It is said that many years ago an Indian Chief lived on this tall hill and was ever afterwards called Duck's Hill. When the Illinois Central Railroad was built by the base of this hill and a town sprang up hard by it was called Duck Hill after the famous hill.

It is a town of some 500 people located in the northern part of Montgomery County. Many people and places of historic interest are found there. The people are kind, social, business-like and as religious as the average folk in a small town.

I was there for my first service as pastor the 4th Sunday in January. Good congregations were present both morning and evening. Some of the people were praying for preaching was comparatively easy.

In the business meeting the church decided to wipe out all debts this year, including the 75 Million balance, pastor's salary, a small balance due on Sunday School rooms recently completed and some other matters. All seemed willing to go forward in the work and assured the new pastor of their hearty co-operation in every good work.

The Sunday School is doing nicely with Bro. J. W. Leigh as Superintendent; the B. Y. P. U. also is moving along. The W. M. U. is getting ready to do business for the Lord again. The Baptist Record has

been on the budget for some years and was continued.

Dr. M. O. Patterson, of Mississippi College, has been the pastor here for several years and I could see evidences of his splendid work. It will take hard work to follow where he leads and rise much in the scales of progress. His people think real well of him.

With faith and courage I begin the New Year here, praying that the great Master will bring success to the glory of His name. Many of the best of earth live at Duck Hill.

ORDINATION

On Wednesday, January 30, 1924, the church at Neshoba ordained Bro. James E. McGraw to the full work of the gospel ministry. The writer assisted by Eld. G. H. Suttle formed the presbytery. Bro. Suttle preached a very plain, simple gospel sermon, using Timothy 2:3 as a text. Bro. McGraw is a worthy young man of pleasing appearance and social manners, deeply spiritual and fluent of speech. He gives promise of a useful and successful career. He has been called to serve McDonald church, Neshoba County, as pastor. May the Lord bless and comfort him and his family in the greatest work on earth.

THE BUDGET PLAN

Walter M. Gilmore

How does your church raise money to conduct its business? Does it have a plan or does it simply trust to haphazard? A poor plan, if it is worked, is better than no plan at all. But why use a poor plan, one that has proven wholly inadequate to meet the needs, when a good one—one which has never failed when faithfully worked—is available? Surely God's work, which is the biggest business on earth, deserves and demands the best system known to man.

"The weak spot in Missions today," says John R. Mott, "is not in the Mission fields," nor in the administration of the Boards, but in the financial methods of the churches." The Southern Baptist Convention, at its last session, in Kansas City, having some such feeling about this matter as Mr. Mott, adopted a policy looking toward the training and the development of our churches in systematic and proportionate giving. The Stewardship movement in all the States is the result. And this movement finds expression in the budget plan.

N. T. Tull, of Mississippi, has written a book on this subject, "The Budget Plan," in response to the need. Dr. J. T. Henderson also has one on "Financing a Church," and Leon M. Gambrell has still another on "A Manual of Methods in Church Finance." All of these books cover the same subject in practically the same way. Each has its individual merits. They are the same price, 60 cents. However, Mr. Tull's book also has a paper binding for 40 cents. These books are all well worth reading, and may be purchased from the Baptist Book Shop, Raleigh.

Mr. Tull defines the budget plan thus: "To organize for, and to

operate and maintain, a plan of systematic and proportionate giving, covering all objects supported by the church, based on an annual schedule of needs agreed upon and adopted by the church." And it is designed, he says, "to reach, enlist and develop every member of the church in the grace of giving and in loyalty to the whole Kingdom program." He claims for this system that it is destined to "unify and standardize church financial methods for the whole South, and bring to the cause of Christ adequate and systematic support." If this claim can be sustained, and this writer believes it can, then the system is worthy of a fair and faithful trial by all of our churches.

Mr. Tull's book, referred to above, goes into details, giving principles and plans of operation in a clear-cut and striking way. The Baptist Sunday School Board, Nashville, Tenn., has prepared all the necessary equipment for putting on this system. Hundreds of churches have tried it already and found it highly successful. Why not your church? —Biblical Recorder

Among Irvin S. Cobb's numerous stories is one that has an especial appeal to the electrical fraternity. Cobb relates that one day in a southern town he overheard two darkies disputing as to their respective abilities as runners.

Said the first:

"You claims you is fast! You says you's so fast folks calls you 'Speedy.' Jest how fast is you, nigger?"

"I'll tell you how fast I is," said the other. "De room whar I sleep nights is got jest one lectric light in it, which lectric light is forty feet from the baid. W'en I gits undressed I kin turn it out and get back into baid and be all covered up befor' de room gets dark."—Ex.

A Case in the Short Circuit Court.—A chap was arrested for assault and battery and brought before the judge.

Judge (to prisoner): What is your name, your occupation and what are you charged with?

Prisoner: My name is Sparks. I am an electrician and I am charged with battery.

Judge: Officer, put this guy in a dry cell.—The Inland Merchant.

LAW ENFORCEMENT

I heartily endorse the governor's piece on the enforcement of the law. As I was deputized to capture the three bandits that robbed the Pound and Patrick jewelry store at Tupelo, Mississippi, on the 23rd, night of January, 1923, while making the arrest, I was shot down and seriously wounded. Never again will I be able to do any more manual labor. I turned the three men into the penitentiary, and they turned me in the hospital for four long months. I am now on my crutches and will be the rest of my life. What does the state owe me, as there is a profit from their labor going to the state?

—W. L. Bryant.

P. S. I thank every one that has contributed to me, in any way, very much.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

CONVENTION ECOES

The Biennial Convention of the Anti-Saloon League of America met in Washington, D. C., January 12-16, 1924.

The Cherokee Indians, who have a very high respect for the Constitution, in 1835 asked the United States to protect them against liquor.

Of the 600 newspapers published in Ohio only 6 (or one one-hundredth) of them are controlled by the wets. Once it was almost the reverse.

"Rum running on the Canadian borders," said Hon. Ben Spence, of Toronto, "is greatly exaggerated by wet newspapers and wet advocates generally."

Overstatements of the lax enforcement of the prohibition laws are made by just two classes—The disappointed friends and all the liquorites.

The National Anti-Saloon League Convention was held in Washington, D. C., during the second week of January and the Association against Prohibition during the third week. The former was opened with prayer, the latter with a public ball.

Conservative government statistics show that the drink habit in the United States has been reduced under our prohibition laws 70% and crime 50%, while in England for the same time crime has increased 65%.

Governor Joseph W. Foraker, of Ohio, helped put over local option because his mother had prayed in a saloon in Oberlin, Ohio, where the Anti-Saloon League was born, that God would use his people for the overthrow of the saloon.

In Michigan recently 26 bootleggers were chained together and went to the penitentiary, three of whom were women, one being the mother of thirteen children. This looks like impartial justice administered without respect of persons or sex.

Ex-Premier Lloyd George, of England, said, after a careful investigation in person, in the United States, that 95% of the people of the United States were in favor of prohibition. This is a very valuable testimonial.

The largest liquor warehouse in the United States is located in Pittsburgh, Pa., with Louisville, Ky., as a close second. According to law no liquor can be withdrawn from these warehouses for beverage purposes, and none for any purpose except upon permits issued by the United States Government.

New York and Nevada are the

two states in the Union which have no laws whatever against liquor. New York did have before Al(c)hol Smith became governor. And yet he has the affrontery to insult the people of the nation by suggesting that they vote for him for President of the United States.

Ralph Carson, of Michigan, attending the University at Oxford, England, on a Rhodes Scholarship, won a valuable medal in a debate on prohibition. He presented arguments for prohibition. The decision was made by an audience of Britishers, 280 for and 182 against. He was made president of Oxford Unit, the first American to win this honor.

Senator W. M. Ferris, of Michigan, in a masterful speech before the League convention, said that he was reared in a large family in a little log cabin of only one room, and was familiar with all the hardships of life and knew well the benefits of hard, constant labor. He attributed much of the lawlessness prevailing in our country to idleness, resulting from too much money and leisure.

On account of the effects of prohibition in reducing drinking the great Keely Institute, of Chicago, has been closed and sold to the United States government and is now used for a soldier's home. And yet there are persons found scattered about over the country who persist in declaring that there is more liquor now than before prohibition went into effect.

By close and accurate investigation it is shown that 75% of the students in the colleges and universities in the United States favor the enforcement of the prohibition laws and that drinking has decreased in about the same ratio. Bishop Thomas Nicholson, of Chicago, stated in the League convention at Washington that the above figures fairly represented the condition of Chicago University.

Senator Morris Shepherd, of Texas, in a fine address insisted that the liquor buyers were equally guilty with the seller, both being parties of the violation of the law, and therefore guilty of a conspiracy to violate the laws both state and national, as well as the constitution and policy of the nation. He also said that since prohibition went into effect the national consumption of liquor has decreased between 80 and 90 percent.

Senator Thomas Stirling, of South Dakota, an untiring prohibition advocate and worker, said: "Too many pause when the straight line of duty and the curved line of beauty separate. Every good, intelligent citizen will choose the straight line regardless of popularity and applause." He believes in work and

has been at it all his life. When a boy of nine years his father had a plow stock made special for him, as he was too small to reach the handles of a standard plow stock.

It was boldly stated on the floor of the great national Anti-Saloon League convention in the city of Washington, that there was no doubt but that some foreign embassies were violating our prohibition laws. It was the sense of the convention that their countries should be requested to withdraw them, and, if the request should be ignored, then a demand should be made. A few days ago a Polish ambassador was withdrawn by his government for violating the prohibition law.

The provinces of Manitoba and Alberta in Canada abandoned all prohibition organization when the United States adopted the 18th Amendment, feeling that the liquor business was killed forever. So last fall, less than four years after the adoption of prohibition in the United States as a national measure, these two dry Canadian provinces voted wet. It is as true as it ever was that "Eternal vigilance is the price of liberty and safety." Canada has nine provinces, five of which are under prohibition laws. Ralph Conner at the Toronto convention last year said: "The apathy of prohibitionists lies in the fact that our churches and pastors are not active, some of them are asleep." The people of the United States are very dangerously near the "breakers" that have so shaken up the British provinces. If the cause of prohibition should ever lag or lapse, it will not be caused by external enemies, as detrimental as some of these are, but by internal apathy. We must not only keep up our prohibition organization but strengthen them.

Eld. P. S. Morris is located at Noxapater, Miss., and preaches to the church there and at High Point. Bro Morris is writing a historical sketch of Union Association.

Eld. E. A. Phillips, now at Newton, has accepted County Line Church near Union. This is one of the churches of long standing in Neshoba County.

Eld. W. L. Collins, who has resided at Union for many years, has sold his home there and located now in Meridian. He still serves Greenland church where he has been pastor for a quarter of a century.

Eld. B. C. Cook, formerly of Coffeeville, has been called to the pastorate of Sardis.

Dr. S. L. Morris has been called to the pastoral care of Ackerman church to succeed Eld. West who resigned because of poor health. He began there last Sunday.

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SUNDAY SCHOOL LESSON— February 24th.

SCRIPTURAL LESSON, Judges 2: 16-18, 7: 2-8.

COLLATERAL READING, Judges Chapters 2-16.

GOLDEN TEXT: "I will heal their backsliding", Hosea 14:4.

The book of Judges abounds in the stories of the deeds of strong conflicts, bloodcurdling cruelties and indiscriminate slaughter. The times are filled with rebellion, suffering, oppression and diabolic atrocities. It is interesting to note the headwaters of these destructive currents which swept the land of Israel with inexorable fury and left their water marks written in blood upon the pages of Biblical History. Joshua saw the possible source of danger to Israel in the last years of his life, and points out the way of safety. The rest which Israel enjoyed through the conquest of Joshua could continue only upon the loyalty of a united nation to Jehovah in the observance of all things written in the Book of the Law to them.

1. When Israel conquered the Canaanites and the land was apportioned to the twelve tribes, there still remained remnants of the old inhabitants in sufficient numbers and influence to become a source of peril to the worship of Jehovah, the one and only true God. With Israel's apostasy in religion followed her adoption of the gods of her neighbors, and the corruption of her morals. The most revolting forms of worship in which licentiousness constituted the religion and the corruption of all the nobler sentiments, the highest quality of devotion and service. This apostasy of his people, turning from the altar of Jehovah, and worshipping at the shrine of the god's of the heathen, broke down the wall of protection thrown around them by the God of Israel, and left their land an easy prey to the surrounding nations. Their country was invaded at the cost of their liberty, their substance and prosperity. "And Jehovah raised up judges which delivered them out of the hand of those that spoiled them. And yet they would not harken unto their judge, but they went awhoring after other gods and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord, but they did not so." (ver. 16-17) The invasion and oppressions visited upon Israel ran through many years by not less than a half dozen different nations. These invasion were the means God employed to chastise his chosen people: The people disregarded their covenant obligations to Jehovah, but he did not disregard his covenanted purpose to raise up a nation, to preserve the worship of the one and only true God. Nations like individuals must suffer the consequences of their sins. Neglect of God brings national ruin. To worship at the shrine of pleasure, fashion, lust of wealth, lust of power and intellectual pride and conceit will meet with the avenging wrath of Jehovah. Every problem which clamors for solution among the nations of the earth can be solved at once if God's

will and way are made the rule of conduct in all personal and national affairs. God will vindicate the honors of his name and visit with indignation and wrath the nations that turn from his altar and supreme devotion to his will. God tempers judgment upon his chosen people. His visitations were not designed to destroy, but to chastise and reform. The oppression and suffering at the hands of their enemies moved God to raise up leaders brave and strong to deliver his people and bring them back to rest and repose. These judges were military leaders whose functions were not judicial but executive, not to hold the balances and declare what was right and what was wrong, but to make things right, "And when Jehovah raised them up judges, then Jehovah was with the judges and saved them out of the hands of their enemies all the days of the judge: for it repented Jehovah because of their groanings by reason of them that oppressed them and vexed them." (ver. 18) The fulness of God's pity becomes evident from the number of judges first and last whom God called to the work of delivering his people. In spite of frequent lapses back to idolatrous worship and the return of their oppression by an invading enemy, God does not cast them off. The long suffering and mercy of God is manifested in their often repeated disobedience which always brought oppression. When the people cried unto him, in his wrath he remembered mercy, and delivered them out of the hands of the spoiler. God's movement in history reveals him as merciful to the penitent and of unwearied patience in his dealings with the erring, and the wayward.

2. One of the greatest of these judges was Gideon whom God used in a marvelous way in delivering the people from the scourage of the Midianites. After the deliverance was wrought by Deborah and Borak from the oppression of the Canaanites the people had a rest of forty years. But alas! the old corruption of idolatry broke out again; the people drifted back to the altars of the gods of the heathen. Another punishment was sent upon them by the invasion of the Midianites and the Amalekites of Arabia. These swarmed down upon the land like grasshoppers. For seven years these marauding hordes of the East vexed the people and robbed them of their harvests. Israel was finally made to cry out unto God for deliverance. Jehovah raised up Gideon to drive this remorseless horde from the land. Gideon assembled an army of thirty-two thousand men upon the slopes of Mount Gilboa. "And Jehovah said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, mine own hand hath saved me." (Judges 7-2 Gideon spared no effort to collect this army of thirty-two thousand men, which must have seemed all too small to drive the enemy from the land. What must have been the feeling of Gideon when God told him his army was too large, since the victory would go to the credit of the army rather than to God. The victory of God's cause

is not dependent upon the numbers enlisted, but upon the omnipotent power of God. It is the men and women clothed with the might of God, seeking God's glory and relying upon him for the victory, who will carry the cause to victory. Reliance upon the numbers is the weakness of many churches. Numbers is the pride of many preachers. Groups of men, like individuals are strong in God's hands when they are weak in their own strength. Imposing structures, filled with throngs of people, animated by the worldly spirit are often a travesty, they make war upon nothing, they conquer nothing. If they were to hear that God's dead, it would in no way change their program.

(1) It is interesting to note the method God employed to reduce Gideon's army. "Now, therefore proclaim in the ears of the people, saying whosoever is fearful and trembling, let him depart from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." (ver 3) Courage and cowardice were made the tests. Twenty-two thousand cowards fell out of line and went home. God's cause cannot be won by cowards. God cannot use a moral coward in his kingdom. Craven cowardice impairs the efficiency of men and churches. This cowardice is found in pulpit and in the pew. The strongholds of sin are not assaulted. The dancers, card players, the adulterers, the profane swearers, drunkards and liars go unrebuked in their brazen impudence, to the shame and disgrace of our Redeemer's Kingdom.

(2) Another test is now made, the cowards have been sent away. Only ten thousand remain for the second test. What must have been the feelings of Gideon when he saw his army melt away to the small number of ten thousand, to be told that

it must be reduced still more. The Lord told Gideon to march his army down to the water's edge and there the test would be made. The test was as simple as it was strange. Those who kneeled down to drink were to be sent back, those lapping up the water as a dog putting their hands to their mouths. Only three hundred men stood the test. (vers. 4, 5, 6) "And Jehovah said, By the three hundred men that lapped will I save you and deliver the Midianites into thy hand, let all the people go every man unto his place." (ver. 7) As the first test was to weed out the cowardly, so the second was to weed out the half hearted. Only those actuated by one controlling purpose at the sacrifice of his personal comfort and natural appetite, moving forward with celerity to drive the enemy from the land, were

(Continued on page 13)

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East Mississippi Department

By R. L. Breland

Notes and Comments

The writer closed out his five years as pastor at Oakland and Center Ridge, Newton County, the first Sunday. With sad regrets he turns from the dear friends there to serve others. He never had truer friends or more faithful brethren and sisters than here. His prayer is that they may be faithful and true to the end of the journey.

We sympathize with Elder J. E. Breland, who sustained the loss of his barn, some stock and 400 bushels of corn by fire when lightning struck the barn last week.

Elder C. A. Crawford is pastor at Providence, Lauderdale County, for one Sunday in each month. He gives the other three Sundays to destitute places near by. A good work can be accomplished thus. Let all ministers who have some spare Sundays do likewise.

Deacon J. A. Thomas and Sister Thomas of Neshoba Church are visiting their daughter in Memphis. Brother Thomas is in the Baptist Hospital for treatment of his eyes. He is one of the faithful men I have known in my ministry. During the eleven years I have been pastor at Neshoba he missed one service on Saturday, and then he was away from home. He resolved in early life to go to church on Saturday. He prospered and grew in grace. Many who started life with him but were too busy to go to church on Saturday failed to prosper and nearly all of them have long since gone on. Brother Thomas is 80 years old.

Elder L. E. Lightsey, our remarkable colporter-evangelist and Baptist Record man, was with me in my closing out trip at Oakland and Center Ridge. The finishing work there was putting the paper in the church for another year. Brother Lightsey is worth while in your church. Invite him over to see you and if he does not help the church charge it up to me.

Elder Frank Dearing preached for the church at Mt. Sinai Saturday and Sunday and Elder Houston Johnson preached at Hope both days. These are two of Neshoba County's young ministers of whom much is desired and expected. May the dear Lord help them in every way. The time has come when preparation and training is an absolute necessity if one expects to try to be a leader, whether as preacher, lawyer, teacher, doctor or any other profession. So we are anxious for these brethren to enter college soon.

Leaving Home

The family begins usually with joy and hope. Two young lives without thought of care or trouble unite to form a new family unit. Usually this unit multiplies for a season. By and by the breaking up of the unit begins. There the cares and heartaches are found.

A little new made grave in the church yard is evidence that the

home leaving has begun all too soon.

Then later in the years the lad or lass, one or both, have finished the high school. College is now to be attended. With sad and tearful faces father and mother get the trunk ready, trying to arrange for the convenience of the loved ones "leaving home". The carriage drives away bearing one of the family units out from the home nest. For years he has been around their knees. The merry laughter and childish sayings and doings have been the light and joy of the home. True they will return, but never will they be at the home and to the home what they were before. When college days are over real life is upon them and they must go out in life for themselves.

Well do I remember when our first and only boy left home for college. Wife and I watched him as far as we could see him until he went out of sight over the hill to the depot. Not a word spoke we, but when he faded from sight we turned towards the house with moisture in our eyes, feeling that our first born had gone out of our home forever. That was several years ago. That boy has returned now and then to the old home, but he passed that day in a large way out of the life of our family unit. Far away in a distant state he now has a family unit of his own. All too soon the "leaving home" will begin with him. Then our girl went away to college. The same sad feelings, the same tears followed her as she went out into the world of study and business. Only one remains in the old homestead now. Soon, all too soon, she will go out in the same way, leaving the family unit again as it began, only two. The same people, yet not the same. Older, wiser let us hope, weaker, much nearer the "rest for the weary".

Again in this picture of "leaving home", we see the holly and the mistletoe. Fair haired lad or sunny haired lass stands at the altar. The solemn words are said. A new unit goes out on the stormy sea of matrimonial life to enact over again the ever onward going drama of family life. With joy and love and laughter as the unit enlarges, but tears and love and sadness as the "leaving home" takes place.

How many couples we have seen who had passed all stages of the family trail and are now sitting on the banks of the mystic river that separates them from the great beyond, the lengthening shadows of the evening of life stretching far out over the hills and vales, all alone. One by one the children God gave them have gone out of the door down the lane, over the hill, out of sight, into the big world of whirl and bustle. They with grey hair, bent form and wrinkled face, wait patiently for a happy day. Children and grandchildren come and go through the old home, but they cannot be what they once were in the happy long ago, "when young life was in bloom and sweet hope was in flower". They lived in realities then, they live in memories now. May the Good Shepherd be kind to His forlorn sheep when the "leaving home" is completed save eternal

home-going of the father and mother.

(Continued from page 12)

chosen. Like the thirsty dog hot in the chase, never pausing, in his pursuit across the shallow stream to quench his thirst, but snatches up the water with his tongue as he rushes on, so these three hundred chosen men scoop up with their hands and catch with their tongue the cooling draft, while they rush with dauntless courage and unswerving purpose to drive the marauding hordes from the land. You cannot serve God and carry his cause to victory as a side line. Out and out for God, all for him or nothing for him. Our churches are full of hobos looking for nothing but a handout, no purpose, no ideals. It is an abiding formed and directed by God, and a heart all aflame with love and zeal, charged with the dynamite of God which drives every foe from the field. The nine thousand and seven hundred were sent home, and passed down to oblivion. The three hundred men composed the army of Gideon. If victory crowned their efforts every man of them would know that God fought through them and in them. Under the leadership of a servant of God, not one depending upon his military power, they went forth with their swords, their lamps and their pitchers to overthrow and drive out of their country the hosts of the Midianites and Amalekites assembled in the Valley of Jezreel. They went forth, in three divisions of a hundred in each division, under the cover of

darkness into the defiles of the hills overlooking the camp of the enemy. At the sound of the trumpet of Gideon, while the enemy wrapped in the mantle of slumber with their camels huddled about them, they blew a mighty blast of their trumpets and broke their pitchers and waving their lamps they rushed upon the enemy. Awakened by the din and noise, the enemy was seized with terror and in their consternation they slew each other, in frightful panic they rushed to the Jordan and across to their own country, pursued by the courageous three hundred strong in the Lord and the power of his might. Not by human might, but by the might of the Lord, Israel was freed from the scourge of the enemy. God accomplishes his purposes through the weakest and most unpromising instrumentalities. Look not at the strength of the foe not at your own weakness, but look to the hand of God and yourself as his instrument and the victory is certain.

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CENTER HILL, MONROE COUNTY

D. W. Nix, a student of Clinton College, and pastor of Center Hill and New Prospect Churches of Monroe County, is a young man that any church or community may be proud of. He preached at Center Hill the First Sunday in January on tithing. What he said that day was enough to make the dead come to life. (I mean the dead to God's will; men and women breathing and walking daily through life.)

The First Sunday in February his topic was "The conversation of the world." This he divided into 5 classes as follows: Politics, Business, Fashions, Gossip and they that feared the Lord and thought upon His name and often spake one to another. This was well spoken and revealed God's truths to the people. He is making an effort to put the Record in each home, and to get the church to adopt the Budget Plan.

The First Sunday in March will be an all day service. May the church be much in prayer and readily co-operate with their pastor.

—Mrs. I. W. Rye.

REPENT

The first sermon recorded in the New Testament was preached by John the Baptist (or the baptizer) whose theme was repentance. "Repent ye, for the Kingdom of heaven is at hand." Matt. 3:2. "Bring forth fruits meet for (as evidence of) repentance." Luke 3:8. The second gospel sermon was preached by our Lord Jesus Christ (himself being a Baptist, having been baptized by John the Baptist) whose text or subject was repentance. "Repent; for the Kingdom of heaven is at hand." Matt. 4:17. "Now, after that John was put into prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, 'The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel.'" Mark 1:14-15.

Repentance was the first prerequisite to fitness for, and admission unto the Kingdom of heaven, which was then "at hand". The Kingdom that the "God of heaven should set up in the days of these Kings". Dan. 2:44. The Kingdom, or church, to which one hundred and twenty belonged who elected Matthias to take the place of Judas. The Kingdom or church to which was added three thousand souls on the day of Pentecost. "And they went out and preached that men should repent." Mark 6:12. "Except ye repent ye shall all likewise perish." Luke 13:3-5. "I am not come to call the righteous, but sinners to repentance." Matt. 9:13; Mark 2:17; Luke 5:32. "Joy shall be in heaven over one sinner that repenteth." Luke 15:7. "That repentance and remission of sins should be preached in his name among all nations." Luke 24:47. "Repent and be baptized, everyone of you." Acts 2:38. "Repent, therefore, of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22. "And the

time of this ignorance God winked at (suffered or permitted) but now commandeth all men everywhere to repent." Acts 17:30.

"Testifying both to the Jews and also to the Greeks, repentance toward God and faith in the Lord Jesus Christ." Acts 20:21.

"Whereupon, O, King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, that they should repent and turn to God and do works meet for (in evidence of) repentance." Acts 26:19-20. "The Lord is not slack, (or weak) concerning his promise, (nor his threatening) as some men count slackness; but is long-suffering toward us, not willing (or desirous) that they should perish, but that all should come to repentance." 2nd Peter 3:9.

Believers, disciples, God's children, often have need to repent, not that they may be saved, or re-saved, if you please, but because of disobedience, infidelity or neglect of duty.

"Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and I will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

"Repent, or else I will come unto thee quickly and will fight against them with the sword of my mouth." Rev. 2:16.

"Remember therefore how thou hast received and heard, and hold fast and repent." Rev. 3:3. "As many as I love I rebuke and chasten; be zealous therefore and repent." Rev. 3:19.

In these days of innovation, invention, machinery, sensation and progress we hear but little about the doctrine, or teaching or repentance toward God. Is this one of the signs of the "last days"?

—C. M. Sherrouse.

ALL DAY MEN'S MEETING

Senatobia Baptist Church, March 30th, Fifth Sunday

There will be an All Day Men's Meeting at the Senatobia Baptist Church the Fifth Sunday in March. All the men of the Baptist churches of the Tate County Association are urged to be present. The Senatobia church will serve dinner at the church. The following program will be observed:

Program

9:45 A.M., Sunday School; 10:30 A.M., Address by Mr. M. S. Dougherty, subject "The greatest need of men is Christ"; 11 A.M., Address by Dr. P. I. Lipsey, subject "The greatest need in the Evangelization of the world is consecrated manhood". Benediction by Rev. N. A. Spencer. Dinner.

1:30 P.M., Devotional service conducted by Rev. R. A. Cooper, subject "The importance of Prayer in the life of men"; 2 P.M., Address by Rev. E. S. Flynt, subject "The stumbling blocks in the way of men living for God"; 2:30 P.M., Address by Dr. P. I. Lipsey, subject "The men of affairs practicing the Stewardship of life"; 3:15 P.M., Round Table Discussion led by Rev. W. E. Hardy, subject "Men and Religion." Benediction.

IN MEMORIAM

OBITUARY

Whereas, God, the Creator of the Heaven and the Earth, and of everything in Heaven and on the Earth, Infinite from the foundations of the World, who in His wisdom, takes notice even of the death of the sparrow, saw fit on the morning of the 13th day of January, 1924, to take from us and from amongst us brother James E. Gates; and

Whereas, in his death, we feel deeply his loss to this church and to this Community; therefore be it resolved,

First, that in his death, the Rolling Fork Baptist Church, lost one of its most faithful, earnest and loyal members and officers, the Sunday School one of its most valuable teachers, and the community one of its most upright and valued citizens.

Second, that our hearts go out in deepest sympathy and condolence to his splendid wife, good loyal and true and to his children in this the darkest hour of their lives.

Third, that we, both by precept and example, practice the principles of justice and of honesty and of uprightness in our lives, for which he has always stood.

Fourth, that a copy of these resolutions be spread upon the minutes of the church, a copy be mailed to his bereaved family, a copy be published in the Pilot and the Baptist Record.

R. E. STEEN,
Chairman Committees on Resolutions.

Died

R. H. Shurley was born December 26, 1880, in Yazoo County, Miss. At about 18 years of age he made a profession of religion and joined the Rocky Springs Baptist Church. He was married in 1901 to Miss Lizzie Jenkins, who in deep bereavement survives him. Bro. Shurley's health failed a year ago and dispiriting of recovery in this climate, he and his wife went to Kinville, Texas, three months ago hoping the change would help him. But on January 25th, 1924 death came. The body was brought back and laid to rest in the tranquil cemetery. Besides the heartbroken widow, he leaves three brothers, Robert, John and W. W. Shurley, and one sister, Mrs. T. R. Boswell, to mourn his loss. Among his last words were, "I am going home to rest."

—T. J. Moore.

E. E. Chapman

On January 16th, God called home to himself the soul of Mr. E. E. Chapman after many weary months suffering. He died ready to meet his Lord and his faith was as the faith of a little child. It was the privilege of the writer to talk with him and read the precious promises in God's word, which tell of the mansion he has prepared for those who love him. With a simple childlike faith he assured me that he was ready to go to his Father. His favorite passage of scripture was the fourteenth chapter of John which I read to him so many times. —Mrs. Gus. McDaniel

Obituary

December 10th, 1923 the death angel came and took papa from us. (George W. Lott) He was born and reared in this community, leaving us at the age of 54 years. He has been a consistent member of the Baptist Church for several years.

I've a grave recollection, till never depart, 'tis the memory of the hour when death claimed dear papa. And, oh, it grieves me every day to think of papa being away. He was such a faithful father, so true in every way. We miss his dear voice and his presence every day. But we know that he is safe with the angels in that dear resting place.

We miss his dear good advice, which when we took heed carried us on so nice. Now we are left to plan and do the best we can. We have no earthly father now to guide us, but yet we can realize that there is a greater father, who has planned all things, for he knows his business far better than we.

Tho this world seems so dark and gloomy, we know that far behind the dark clouds the sun is still shining, and that our fate is the common fate of all, and into each life some rain must fall.

—His Daughter.

Obituary

The Death Angel visited the home of Mr. and Mrs. C. T. Walters on January 15th, 1924 and took from them their darling baby, Grace Virginia, to a better world above where all is peace and love. Baby Grace had been sick three weeks with pneumonia and was taking measles when she died. She lacked 22 days of living with her father and mother 2 years. Her little life was one sweet dream budded on earth to bloom in Heaven. Baby Grace leaves three sisters and one brother to mourn her loss besides a host of relatives and friends. Interment was in Hickory Grove cemetery.

A little one from us has gone,
A little voice is stilled,
A vacant place in our home,
That never can be filled.

Obituary

Whereas; Miss Pearl Duke was a member of the Lucedale Baptist Sunday School and Church, and was a consistent, faithful member of each, and obedient daughter and loving sister in the home, and

Whereas; We bow in submission to the will of God who, in His providence, has seen fit to remove by death this young lady just as she was blossoming into womanhood;

Therefore; Be it resolved:

First; That the Lucedale Sunday School tender its sincere condolence to the family in their bereavement.

Second; That a copy of these resolutions be sent to the family, and one to the Baptist Record.

W. H. Stinson,
Mrs. A. K. McMiller,
Olivia Howerton,
Committee.

James Roscoe McBride

On December, 30th, 1923 Little James McBride fell asleep in Jesus. He was sick only a few hours be-

(Continued on page 16)

The Foreign Mission Board's Functions and Reliability

The Foreign Mission Board of the Southern Baptist Convention is the organization corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

A DOZEN IMPORTANT FACTS

FACT ONE. The Foreign Mission Board is seventy-nine years old, May 1845—May 1924.

FACT TWO. It has been located in the City of Richmond for the whole period of its existence.

FACT THREE. It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

FACT FOUR. This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

FACT FIVE. In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

FACT SIX. During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

FACT SEVEN. The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

FACT EIGHT. The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

FACT NINE. The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

FACT TEN. The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

FACT ELEVEN. These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

FACT TWELVE. The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

THE BOARD'S APPEAL TO THE DENOMINATION

The Board solicits financial support for Foreign Missions in three forms as follows:

(1) In cash gifts to Foreign Missions.

(2) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

NOTE:— THE LEGAL TITLE OF THE BOARD IS:

Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.

(Continued from page 14)

fore the Lord took him. James was nearly three years old, being the youngest of four bright and lovely children. He was the joy and sunshine of the home as is true of the youngest in all homes, with few exceptions. His going was indeed sad to his loved ones, but "precious" in the sight of the Lord. Another flower has been plucked, another jewel has been carried to heaven to shine in eternal glory for Christ.

After services conducted by the writer the little body was tenderly laid to rest in the cemetery near Purvis, Miss., where it waits the sounding of the Trumpet of God when the dead in Christ shall rise to an endless immortality.

Affectionately,
N. J. Lee.

Death of Mrs. Jewel White Foster
On January 1st, the death angel entered the home of Mr. and Mrs. A. S. White of Sontag, Miss., and took home to glory the beloved daughter, Jewel White Foster.

Jewel was married at the age of nineteen years to Ernest C. Foster. Into this happy union was born two children, both of whom died in infancy. Her husband was killed in an accident in December 3, 1920, leaving her alone in the world. She returned to the home of her parents where she remained until the fall of 1921, then with her sister Gladys she went to New Orleans where she took up work in school to better prepare herself for life's battle in the business world. In this she was very successful and was employed as a book-keeper at the time she was taken ill in April 1923. She came to her home hoping it was only a rest she needed, but from this she developed T. B. and grew worse until she was admitted into the Mississippi State Sanatorium in August. Here she put up a brave fight for life, but even though she had every attention that human hands could give, it was not God's plan as He had a place for her in a better land.

The funeral services were held by Rev. Sanifer, pastor of Shiloh Baptist Church. Interment was made in Shiloh cemetery beneath the beautiful floral offerings which covered and surrounded the little mound. The O. E. S. Brookhaven Chapter 1 closed the services at the grave.

She is survived by a father and mother, three sisters, Gladys, Grace and Emily, one brother, Fred, and a devoted lover, H. L. Thread, of New Orleans.

We cannot say and we will not say That she is dead. She is just away With sunshine smile and wave of hand.

She has entered into that better land

And let us, thinking how very fair It needs must be, since she is there. And you, oh you, who so fondly yearn

For the welcome step and the glad return

Think of her living on as dear In the land of there as the land of here.

In sad and loving memory of my father, W. P. Benson, who passed

to his peaceful sleep December 21, 1923.

Peaceful be your rest father,
It is sweet to breathe your name;
In life we loved you dear very dear,
In death we do the same.
Your kindly face and cheery ways
Are a pleasure to recall,
You had a kindly word for each
And died beloved by all.
Some bright mornings we shall meet
In that upper garden there
Where we'll sit at Jesus' feet.
You are gone but not forgotten,
Nor will you ever be,
As long as life and memory last
We shall remember thee.

—Lola Sullivan.

Death of Mrs. Anna Y. Driggs
"What a beautiful and bright Christmas Day to go to Heaven!"

Thus, rejoicing, the happy spirit of Anna Y. Driggs, left its tenement of day and went to the God who gave it.

Mrs. Anna Y. Driggs was born on February 14, 1848, in Madison County and died December 25, 1923, having nearly completed her seventy-fifth year. Ever kind and sympathetic to the orphan, the homeless, working girl, the aged and feeble of her sex, she was greatly beloved by those to whom she ministered in time of need and distress. Her busy hand are at rest.

The remains were interred in the family cemetery at the Herring homestead near Raymond. When speaking of where her frail body would be laid, she said, "It matters not, I will not be there." "Blessed are the dead who die in the Lord." Four sisters are left to mourn her.

Died

S. A. Moore was born November 23rd, 1857. After an illness of not quite three months he died January 29, 1924. His age was 67 years, 2 months and 9 days. After an impressive funeral service conducted by Rev. R. L. Wallace, Baptist pastor of Morton church, his masonic brethren in whose lodge he was the Worship Master, buried the body in the family cemetery using their impressive ritual.

From childhood Brother Moore lived an exemplary moral life, having never used a profane word, nor taken a drink of liquor, always truthful strictly honest in all his dealings, clean in life and so faithful to his obligations that those who knew best say "his word was his bond."

He was extremely conscientious in his religious life, abhorring anything that had the least tinge of hypocrisy. He professed faith in Christ and joined the Baptist Church at Lena, Miss., made a loyal member, serving as clerk of the church for a number of years.

He was twice married. First to Martha Slay who bore six children, three of whom died in infancy. Losing his first wife by death he married Lucy Slay, a sister of his first wife. She survives to mourn his death. Both his wives were good and noble women.

His surviving children are Mrs. Edna Gill, of Homer, La., Prof. C. H. Moore, of Arcola, Miss., and Samuel S. Moore, of Lena, Miss.

His church, the Masonic Lodge

and the entire community will miss him.

He was a successful farmer and always carried a cheerful word for all whom he met.

Mrs. Mary Walker Coney

Mrs. Mary Walker Coney, of Johnson Station, passed to her reward January 28th, 1924. She was 85 years of age. She was the beloved wife of Aquila Coney, now in his 89th year. They walked together 65 years and were blessed with 9 children, 7 sons and 2 daughters, 3 of whom preceded the mother to the grave. She has been a member of the Baptist Church 70 years. Funeral services were held at Baptist Church, conducted by Pastor W. R. Johnson, assisted by Rev. J. H. Lane of the Central Church of McComb, and Rev. P. C. Gordon of Amite City, La. Grace to all who are left to mourn the passing of this good lady.

J. H. L.

RESOLUTIONS OF RESPECT

By Ebenezer Baptist Church

Whereas it has pleased God to take away from this world our beloved brother and co-worker, Mr. W. H. Faulconer, on January 25th, 1924, and,

Whereas the church realizes that we have lost our best and most faithful member whose vacant place cannot be easily filled;

Therefore, be it resolved that we extend to his bereaved family our heartfelt sympathy.

Resolved that copies of these resolutions be sent to the local paper and the Baptist Record for publication, a copy be spread on the church record and a copy be furnished the family of the deceased.

J. W. Salley,
C. W. Mothershed,
Mrs. M. H. Roberts,
Committee.

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